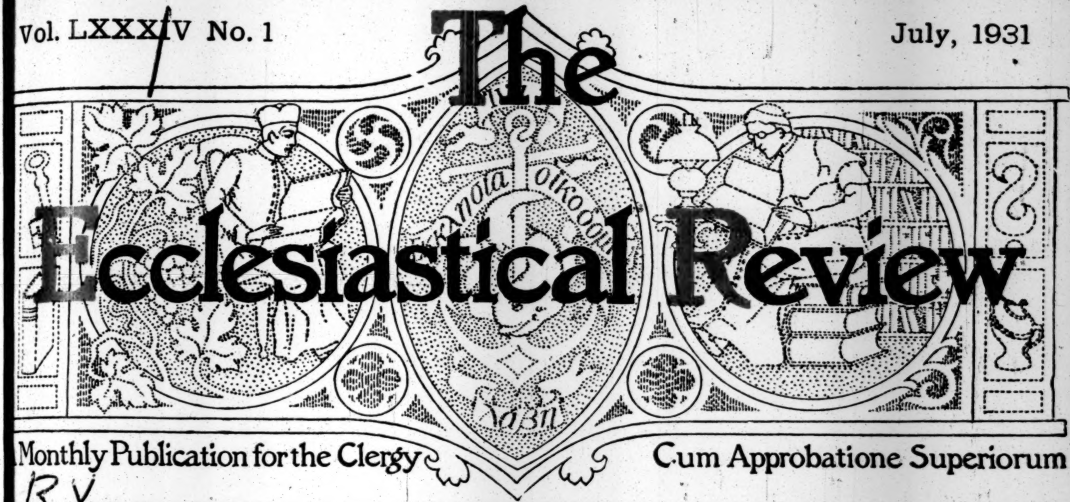
Vol. LXXXV No. 1

July, 1931



The Ecclesiastical Review

Monthly Publication for the Clergy

Cum Approbatione Superiorum

BX 801 .17 .85

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1722 Arch Street
PHILADELPHIA

GENERAL OFFICES
1722 Arch Street
Philadelphia, Pa.

Copyright, 1931: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England.
Ireland: Veritas Company, Ltd., 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne
Entered, 2 July, 1904, as Second Class Matter. Post Office at Lancaster, Pa., under Act of 3 March. 1879
March 5, 1930, under Act of February 28, 1925

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THE

ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. V.—(LXXXV).—JULY, 1931.—NO. 1.

THE NEW THINGS IN THE NEW ENCYCLICAL.

AFTER reading the inadequate advance summary of the recent Papal Encyclical, a prominent rabbi in New York declared that it was relatively less progressive than *Rerum Novarum*. Had he waited until the full text was in his hands, he could not have passed this judgment. *Quadragesimo Anno* is quite as far ahead of the average, or the conservative, economic thought to to-day as *Rerum Novarum* was in advance of the social thought of the last decade of the nineteenth century. The present Holy Father sets forth a comprehensive socio-economic philosophy and program in terms that are remarkably concrete and in language that is familiar to this generation.

As it appears in the dedicatory address, the full title of the Encyclical is "On Reconstructing the Social Order and Perfecting it conformably to the Precepts of the Gospel". This title is at once descriptive of the subject matter and indicative of the precise aim and the fundamental character of its proposals. The reconstruction which the Holy Father describes and demands is both economic and moral. The economic doctrine is midway between individualism and socialism. On the one hand, it repudiates economic liberalism, laissez-faire, and unlimited competition. The terms "liberalism" and "individualism" occur many times throughout the Encyclical; always with a note of condemnation and sometimes in accents of righteous scorn. The functions which Pope Pius assigns to the state are very extensive. On the other hand, he care-fully points out the limits of state control, declaring that it should never go so far as to exemplify even a moderate degree of real collectivism or socialism.

Before entering upon the presentation of his own doctrines and proposals, Pope Pius recalls the genesis of Pope Leo's Encyclical on the Condition of Labor. The most important and significant statement in these preliminary paragraphs is this: when Leo wrote, the excessive riches of the few and the dire poverty of the many were quite satisfactory to the wealthy, who looked upon this condition as a necessary consequence of economic laws and who " were content to abandon to charity alone " the relief of the unfortunate. This attitude the Holy Father condemns, declaring that it is not " a task of charity to make amends for the open violation of justice ". This opening note of justice is very frequently sounded in all of the subsequent sections of the Encyclical. Several times the Pope uses the term " social justice ". So far as I am aware, this is the first papal pronouncement to make use of that phrase. It may have either of two meanings: general civil and social righteousness; or something akin to distributive justice, inasmuch as it places obligations upon those who possess economic power and have control of the distribution of the product of industry.

I. EFFECTS OF " RERUM NOVARUM ".

These are briefly described by Pope Pius under three heads: the Church, as regards the diffusion of Pope Leo's doctrine among the clergy and laity and their efforts to give it practical application; the civil power, as regards beneficent labor legislation, which has assumed the proportions of " a new branch of jurisprudence," and organizations, particularly of workingmen. Under the last head, the Holy Father stigmatizes that " liberalism " which leads governments to " the criminal injustice " of treating labor unions " with disfavor if not with open hostility," while recognizing and patronizing " similar corporations among other classes ". This is a penetrating and just judgment; for the principles of economic liberalism and individualism were frequently applied by legislators in such a way as to give the workers only the freedom to compete, both against the capitalists and one another, while it permitted capitalists to compete against labor and to combine with one another. Pope Pius reaffirms the statement of Leo that workingmen's associations should be so organized and governed as "to help each member to better his condition to the utmost in body, mind and property". While he prefers to see Catholic workingmen form unions based explicitly upon Catholic principles, he recognizes that sometimes "peculiar economic conditions" and other circumstances leave them no choice "but to enroll themselves in neutral trade unions." Here and in several other places the Encyclical restates and emphasizes the traditional Catholic doctrine that persons having similar economic interests should be united in professional or vocational associations.

At the close of this part, Pope Pius strongly condemns "some who seem to attach little importance to this [Pope Leo's] Encyclical and to the present anniversary celebration". Such persons, he says, are either entirely ignorant of its doctrine or unable to understand it or "open to the charge of base injustice or ingratitude".

II. Vindication and Wider Application of Leo's Teaching.

At the beginning of this section, Pius reässerts the principle laid down by Leo, that the Church and its Supreme Pontiff have the right to make pronouncements upon social and economic problems in so far as these "have a bearing upon moral conduct". The authority of the Church extends to "the entire moral law". Economic laws are not independent of the moral law or of the final end assigned to man by God. These clear and positive declarations ought to be a sufficient reply to the assertion still occasionally made by Catholics that the Church has no competence nor any authority in "matters of business".

The Holy Father declares that he wishes to solve the doubts that have arisen "even among Catholics" concerning Pope Leo's doctrine and, in view of the new needs and the changed social conditions, to give it a more precise application and amplification. The topics discussed in this part are mainly economic.

PRIVATE PROPERTY.

On this subject, says the Pope, some controversy has arisen among Catholics about the correct interpretation of Leo's teaching. Moreover, the Church is sometimes accused of upholding the wealthier classes against the wage earners. Private ownership, he declares, has a twofold aspect, individual and social. While it is necessary for individual welfare, its social aspect should be neither minimized nor exaggerated. The former fault leads to individualism, which is "a pagan concept;" the latter, to collectivism, which is equally to be condemned. The Popes and the theologians have always maintained these two elements of ownership. They have upheld the distinction between the right of ownership and the proper *use* of material goods. The limits of the right are fixed by strict justice; the limits of its proper use are determined "by certain other virtues". While the owner may not use his goods as he pleases, he does not forfeit the right by a bad use. The task of defining in detail the limits, both of the right and its use, "is the function of government". Hence states have maintained many forms of private property, for example, the primitive, the patriarchal, the feudal, and that which prevails to-day. In fixing the limits of the right, the state consequently enjoys considerable latitude. But it must not so restrict the institution as to prevent individuals from securing and possessing external goods, or from transmitting them by inheritance.

One general limitation upon rightful use is made by the natural law. A man's superfluous income, that which "he does not need in order to live as becomes his station," is subject to "the grave obligations of charity, beneficence and liberality". These are those "other virtues" which the Pope mentioned as determining the limits of the proper use of goods. The specification of the virtue of liberality in the Encyclical seems to be particularly appropriate in our time. According to St. Thomas, the virtue of liberality is part of the virtue of justice. It has not to do with the debt owed by strict justice, but with a "certain moral debt". It demands that wealth be used for the benefit of the community. Superfluous income, continues the Holy Father, may also be properly invested in productive enterprises which are " really useful ". The qualifying phrase is an implicit condemnation of a great part of the investments that are made in our society. Some of these are distinctly harmful, since they promote unproductive speculation; others are useless because they add to a productive equipment which is already excessive. In our time the virtue of liberality, the right use of superfluous riches, could frequently be much more effectively practised through gifts to public institutions, such as churches and schools, or in the payment of high income and inheritance taxes, than through increasing our already superabundant instruments of production.

DISTRIBUTION OF THE PRODUCT OF INDUSTRY.

Labor is not the only title of ownership. The laborer has a right to the whole product only when he is his own master, exerting his energy upon his own materials. When he expends his labor upon the property of his employer, he cannot lawfully claim the entire resulting product. The socialists are wrong in demanding that all the means of production be transferred to the state. More subtle is the error of those who set up " the false moral principle that all products and profits excepting those required to repair and replace invested capital belong by every right to the workingman ". Both capital and labor have a right to a share in the joint product— " and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits."

This teaching is sufficiently clear and forthright. The Holy Father does not explicitly assert that the share of the capitalist is due him by the specific title of productivity, but that proposition seems to be clearly implied in this passage.

Pope Pius does not, however, lay down any rule for determining the proportions of the product which should go respectively to labor and capital. All that he says is that the division " must be brought into conformity with the demands of the common good and social justice ".

In the past, he continues, an excessive share was claimed and obtained by capital, while the laborer received only " the barest minimum necessary to repair his strength and to ensure the continuation of his class ". Although the condition of labor has been considerably improved since the days when the liberalistic tenets of the Manchester School were in control, the working classes have not yet obtained their rightful proportion. The immense number of propertyless wage earners and the superabundant riches of the fortunate few clearly show that the abundant products of industrialism "are far from rightly distributed and equitably shared among the various classes of men. Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy and that an ample sufficiency be supplied to the workingman." Unless such efforts are made seriously, with energy and without delay, human society cannot "be effectively defended against the forces of revolution."

How much is "ample sufficiency"? The Holy Father's interpretation of this phrase is fairly definite. The workers must have enough to take care of their families with greater ease and security, to be free from hand-to-mouth uncertainty, and to possess the assurance that some little provision will remain for their dependents after their own lives are ended. Later on we are told that wage earners of all kinds should be enabled through wages "to attain to the possession of a certain modest fortune".

AMPLIFICATION OF LEO'S DOCTRINE ON WAGES.

How can the wage earner obtain this "ample sufficiency"? Evidently the only means are his wages, for these are his only source of saving. At the outset of his discussion of this topic, Pope Pius declares that the wage contract is not essentially unjust and that those persons are in error who maintain that it should be supplemented by the contract of partnership. Nevertheless, he deems it advisable that when possible a relationship of partnership should be introduced as a modification of the wage contract. "In this way, wage earners are made sharers in some sort in the ownership or the management or the profits." Nothing so specific as this was laid down by Pope Leo. In effect, it declares that the workers should become something more than mere wage earners. In effect, it endorses the position of those social students who maintain that the worker should be gradually introduced to the various advantages of capital ownership. It implies a certain degree of industrial democracy. The specific method by which this beneficent change can be brought about is described a little later in the Encyclical.

As regards the amount of wages which is just, Pope Pius declares that the adult male should receive at least sufficient for the maintenance of the family. While it is right that the rest of the family should contribute something toward the common maintenance when they are able, it is wrong to compel young children to work or to require mothers to " engage in gainful occupations outside the domestic halls to the neglect of their own proper cares and duties, particularly the education of their children ". This measure of remuneration, declares the Holy Father, is demanded by social justice. If it is not now feasible, it should be brought about by reforms " introduced without delay ". If the inability of business to pay this wage is due to bad management or want of enterprise, " this is not a just reason for reducing the workingman's wages ". If the inability rises from the fact that the industry " is compelled to sell its products at an unjustly low price," the blame is to be placed upon those who cause prices to be insufficient. This evil condition should be removed through the joint effort of employers and employees, aided by public authority. If conditions become extreme, they should consider " whether the business can continue or whether some other provision should be made for the workers ". If these rules were applied to our soft coal industry and, indeed, to several other over-expanded industries in the United States, they would bring about the closing of many superfluous mines and plants and the transfer of the superfluous workers to other industries, or such a reduction in the working time as would enable many of those who are chronically unemployed to find steady work in the industries to which they still cling. The Pope's specifications on this subject are quite in harmony with the theory of " planned production," which is frequently urged as a preventive of industrial depressions.

UNEMPLOYMENT.

Of no less importance than good wages, says the Holy Father, is the provision of opportunities for work. He calls the present unemployment a " dreadful scourge ". Opportunities for work, he declares, depend in large measure upon the scale of wages and are multiplied so long as the scale is not too high. "All are aware that a scale of wages too low, no less than a scale excessively high, causes unemployment." This is a substantial recognition of the now generally prevailing theory that our present unemployment is due to a lack of adequate income and adequate consuming power in the hands of the wage earners. Continuing, the Holy Father declares that a reasonable relation should be maintained between different groups of wages and between the prices of the products turned out by the various economic groups, agrarian, industrial, and the rest. If these harmonious proportions were established and maintained, the supply of goods would be sufficient "to uplift men to that higher level of prosperity and culture which, provided it be used with prudence, is not only of no hindrance but is of singular help to virtue". Here we have an implicit but unmistakable condemnation of the assumption that compulsory economic poverty is helpful to a virtuous life.

III. THE RECONSTRUCTION OF THE SOCIAL ORDER.

This is the most constructive and original part of the Encyclical. "When we speak of the reform of the social order," says Pope Pius, "it is principally the state we have in mind." Although the state is not the source of all social salvation, its function must be emphasized on account of the evil consequences that have flowed from the theory and practice of individualism. While much that was formerly done by small bodies can now be performed only by large corporations, nevertheless it is a grave evil to permit the latter to control and perform industrial activities which can be carried on effectively by smaller groups. This arrangement is as bad as socialism and for the same reason, namely, that it prevents the individual and the smaller groups from doing things which they are able to do for themselves. "This is a fundamental principle of social philosophy. . . The true aim of all social activity should be to help individual members of the social body, but never to destroy or absorb them."

VOCATIONAL GROUPS.

In order to restore the organic character of social life, the state should encourage the formation and functioning of smaller industrial groups. It should reëstablish vocational groups which would include both the employers and the employees of an industry. The remedy for present evils is to be found neither in free competition nor in overwhelming control by corporations. What the Pope desires is some kind of guild system providing self-government for each industry under the protection of the state, but restrained by the state from oppressing either the worker or the consumer. Employers and employees of the same industry should, he says, "join forces to produce goods and give service". The same principle of coöperation he would extend to the international field. Since the nations are largely dependent upon one another in economic matters, they should endeavor "to promote a healthy economic coöperation by prudent pacts and institutions".

Immediately following the discussion of vocational groups, the Encyclical has a few paragraphs concerning "a special syndical and corporative organization," which evidently means the industrial system set up by Mussolini. After praising its good features, the Holy Father refers to the fear that it involves the substitution of the state for beneficial private initiative and exhibits "an excessively bureaucratic and political character".

IV. PRESENT CONDITIONS AND SOCIALISM.

At the beginning of this section, His Holiness recalls the vast changes which have taken place in economic conditions since Pope Leo published his Encyclical forty years ago. Most conspicuous among the changes are the increased concentration of capital and the greatly increased control exercised by large corporations. He speaks of the "despotic economic domination concentrated in the hands of a few, and these few frequently not the owners, but only the trustees and directors of invested funds". In consequence of this concentration of power, we behold a threefold struggle for domination: first, for dictatorship in the economic sphere; second, the fierce battle of the dictators to acquire control of the state; finally, the resulting clashes between states themselves. Individualism has brought about a complete reaction. " Free competition is dead; economic dictatorship has taken its place. Unbridled ambition for domination has succeded the desire for gain; the whole economic life has become hard, cruel and relentless in a ghastly measure." Despite his denunciation of the evils of present-day capitalism, Pope Pius declares that the system is not " vicious of its very nature '. It is to be condemned only when it imposes its arbitrary will upon the workers and the common good, regardless of social justice.

COMMUNISM AND SOCIALISM.

Contemporaneously with the change in the economic organization since Pope Leo, has come a change in the character of socialism. There has occurred a division of the system and the movement into two groups. One of these is even more extreme, while the other is in varying degrees more moderate, than the socialism which Leo condemned. The former is known as Communism. It is utterly detestable in its class warfare, abolition of private ownership, violence, cruelty and open hostility to the Church and to God. The more moderate form of collectivism which retains the name of socialism, has in some respects become so mitigated that its programs " often strikingly approach the just demands of Christian social reform." What the moderate socialists attack nowadays is not so much the possession of the means of production as " that type of social rulership which in violation of all justice has been seized and usurped by the owners of wealth. This rulership in fact belongs not to the individual owners but to the state. If these changes continue, it may well come about that gradually the tenets of mitigated socialism will no longer be different from the program of those who seek to reform society according to Christian principles."

The sentence just quoted is immediately followed by a statement which contains ample authorization of public ownership of public utilities and of those artificial monopolies which cannot be kept within reasonable bounds by mere legislative regulation. This is the sentence: " For it is rightly contended that certain forms of property must be reserved to the state, since they carry with them an opportunity of domination too great to be left to private individuals without injury to the community at large." Those who demand merely such measures of state control, continues the Holy Father, "have no reason for becoming socialists ".

Nevertheless, Pope Pius declares, not all the socialist sects which reject communism have adopted this reasonable position. For the most part, they merely take a more moderate attitude with regard to the class warfare and the abolition of property. Even if socialism changed its doctrine so as to teach nothing reprehensible on these two subjects, it would still be out of harmony with the dogmas of the Catholic Church, because it rejects the eternal life as the end of man, and sacrifices individual liberty "to the exigencies of efficient production ". It would organize society on the basis of "compulsion of the most excessive kind," while fostering that false liberty which excludes true social authority derived from God. So long as socialism remains socialism, "no one can be at the same time a sincere Catholic and a true socialist ".

The Pope deplores the desertion of many Catholics to the ranks of socialism and notes the excuses often given for this defection, namely that "the Church and those professing attachment to the Church favor the rich and neglect the workingmen and have no care for them ". Sorrowfully, the Holy Father admits that some Catholics "are well-nigh unmindful of that sublime law of justice and charity which binds us, not only to give each man his due but to succor our brethren as Christ our Lord Himself. Worse still, there are those who out of greed for gain do not shame to oppress the workingman. Indeed, there are some who can abuse religion itself, cloaking their own unlawful imposition under its name, that they may protect themselves against the clearly just demands of their employees. We shall never desist from gravely censuring such conduct. Such men are the cause that the Church, without deserving it, may have the appearance and be accused of taking sides with the wealthy and of being little moved by the needs and the suffering of the disinherited."

V. Reform of Morals.

At the beginning of the last part of the Encyclical, the Sovereign Pontiff repeats the declaration of Pope Leo that society cannot be healed, "save by return to Christian life and Christian institutions". Social reconstruction must be preceded by a profound renewal of the Christian spirit. Nowadays, he continues, vast multitudes of men have great difficulty in attending to their eternal salvation precisely because of the unchristian spirit and the immoral methods which permeate the social and economic life. The thirst for riches has always impelled men to break the law of God and violate the rights of their neighbors, but to-day it is more harmful than ever before. Economic insecurity drives men to relentless competition, urges them to amass profits regardless of justice or charity, and persuades them that gains should be acquired with the least possible labor. Corporations, with their limited liability and their reduced sense of personal obligation, are guilty of abominable abuses. The number of those who seek wealth without regard to the means employed is greater than ever before, and the bad example which their success creates for more humbly placed men is truly deplorable. When the leaders of business forget morality, the working classes naturally fall into the same ways, particularly when they experience injustice at the hands of their employers. The Christian spirit has become so generally impaired that "man's one solicitude is to obtain his daily bread in any way he can".

RETURN TO THE GOSPEL.

In the production and pursuit of material goods, men must once more learn to respect the laws of God and the rights of the neighbor; in the use of wealth they must return to the principles of faith and right reason. In all these respects, they must become imbued with a sense of equity and must be guided by requirements of a just distribution. "Sordid selfishness," which is the great crime of this age must give way to Christian moderation, which bids men to seek the Kingdom of God and His justice.

Nevertheless, the virtue of strict justice is not sufficient. While charity cannot take the place of justice, it is necessary in order to bring about a true union of hearts and minds. Without charity, there can be no stability in institutions or arrangements which aim at social peace. Without the spirit of charity, the wisest regulations will come to nothing. The diffusion throughout the world of the spirit of Christian moderation and charity will bring about the much desired renewal of human society and the Peace of Christ in the Reign of Christ.

OBLIGATIONS OF BISHOPS, CLERGY AND LAITY.

The task of social and moral reconstruction is indeed difficult, but it should be taken up and sustained in the spirit of soldiers of Christ. There is indeed no good reason for discouragement. The existence of associations of workingmen is in itself a great source of encouragement. From these societies and from groups of employers must be trained lay apostles who will devote themselves to social reforms. Study circles must be formed on Christian lines. "Let us not permit, Venerable Brethren and Beloved Children, the children of this world to seem wiser in their generation than we, who by God's goodness, are children of light."

This same note upon which Pope Pius closes his great Encyclical was likewise struck by Pope Leo in the concluding paragraphs of *Rerum Novarum*. On the occasion of the Fortieth Anniversary of the latter, more than one speaker or writer was obliged to confess that this exhortation had not been faithfully or generally followed by either the clergy or the laity. All the signs of the present time, however, indicate that the eloquent recommendations of the present Pontiff will not suffer the same degree of neglect.

CONCLUSION.

Whatever else may be said about the Encyclical on Reconstructing the Social Order, it cannot be fairly criticized as vague, remote, or academic. It is realistic throughout, perceiving clearly both the evils of capitalism and the evils lurking in extreme proposals of reform. It combines a clear statement of principles with a detailed presentation of practical proposals. It gives us not only the principles but also their concrete application. It faces all the facts and deals with the world of to-day in language which the world understands. When the subject under discussion is economic, the terminology used is economic; when moral questions are under consideration, the language is that of ethics. Probably no honest man will have the hardihood to say that Pope Pius does not understand existing social and economic conditions or shrinks from proposing adequate remedies. The Holy Father has given the world the most comprehensive, specific and adequate program of social reconstruction that we possess. Other programs may have been more detailed concerning one or other part of the problem, but none of them has been at once so fundamental, so well balanced, and so comprehensive. A long time will elapse before another Encyclical will be necessary to supplement "Reconstructing the Social Order."

JOHN A. RYAN.

The Catholic University of America.

HOLINESS THROUGH OUR PASTORAL MINISTRY.

THE priest is the divinely appointed ambassador of Christ. He discharges the ministry of Christ. He preaches the gospel, pardons sinners, and offers anew the eternal sacrifice in the name and by the authority of Jesus Christ Himself. He is not only the ambassador, the vicegerent of Christ, but he must also be as far as possible an *alter Christus.* The obligation to sanctity results both from the very nature of the priestly office, and from divine command: "For this is the will of God, *your sanctification.*" [1]

It is well to consider the nature and meaning of sanctity. The term "sanctity" is apt to evoke in the mind of the ordinary man in the street a reaction that is not altogether free from jarring and unpleasant notes. He thinks of a "holy man" as one who spends long hours in prayer—austere, cold, stern and forbidding. On the whole he is not very companionable, and the average person doesn't find much inclination to qualify for a rôle whose dominant note is one of stern forbiddingness rather than of joyous zest for life and of enthusiasm for what Walter Lipmann styles in a fine phrase "the human scene".

[1] I Thess. 4:3.

He seems to be so centered in his own devotions that he has little of the milk of human kindness flowing in his veins. Self-centered, aloof, frigid, and austere. Is it any wonder that the vast majority of mankind does not enthuse over the picture, nor seek to qualify for the title "a holy person"? The wonder rather is that there are a few who do.

Hasn't a large portion of the world's concept of sanctity carried over, perhaps subconsciously, into the thinking of our priests? Do we not experience a negative reaction, an almost involuntary shrinking when we are told, "You must be holy men; you must be saints." "Be ye holy, even as I am holy." Not only the path to sainthood seems so lonely, but even the destination itself seems lacking in attractiveness. Why is sanctity lacking in much of its appeal to the world to-day—to priests as well as to lay people? Is it not, among other reasons, due to the rather uninviting interpretations of sanctity—to the resulting misconceptions of sanctity which are so common?

MEANING OF SANCTITY.

What then is the true nature and meaning of sanctity? According to the best of our spiritual writers and the greatest of our theologians, *sanctity consists simply in doing the will of God.* As our Divine Master tells us very plainly, "Not everyone that sayeth to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven."[2] "For whosoever shall do the will of God, he is my brother, and my sister, and mother."[3]

What is the will of God in regard to the pastoral clergy? It is that we should perform the mission divinely appointed unto us. "I have chosen you, and have appointed you that you should go and should bring forth fruit, and your fruit should remain." Priests have been divinely commissioned to preach the gospel to every creature, to baptize, to call sinners to repentance, to anoint the sick, to nourish souls with the divine food of the Holy Eucharist. This is the will of God, this is our divinely appointed task. Our sanctity is inseparably bound up with the faithful discharge of the duties of our priestly ministry. Our sanctification is to be achieved principally through our work. In fact it might be said that it is to be achieved only through our work, in the sense that if we fail to do our work as well as we can, then no other means of sanctification will avail. The more faithfully and zealously we do our work each day, the greater is our holiness. While oral prayer is one of our daily duties, it is not the only one, and it is by no means the only form of prayer itself.

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[2] Matt. 7:21.

[3] Mark 3:35.

The work of our ministry is one of the highest forms of prayer. That is why St. Paul tells us: "Pray always." We can't be on our knees all day, but we can offer up our whole day's work as fragrant incense of praise and adoration before the throne of God. Wishing to drive this truth home to all Christians, St. Paul reiterates the same thought in more explicit terms, saying: "Whether you eat or drink or whatever else you do, do all for the honor and glory of God." The priest, therefore, who does his daily work with a right intention, who does it not for worldly recognition or reward, but for the honor and glory of God, is singing a beautiful psalm of praise to Almighty God throughout the entire day.

SANCTIFICATION THROUGH WORK.

Priestly sanctity is conceived in the womb of priestly zeal, it is born in the travail of daily duty. The greater the zeal and industry with which our priestly ministry is discharged, the greater is the fervor in the ministry of prayer and labor which rises as sweet incense before the great White Throne. Labor done for Christ is but a form of prayer. The very etymology of the words bespeak their kinship. *Laborare est orare* was the motto of the Benedictine monks who spent long hours each day in tilling the fields. The kinship of labor to prayer was recognized even by a philosopher of the world, Thomas Carlyle, who pointed out so well the supreme importance of nobility of purpose in the worker. In his *Sartor Resartus* he expresses the self-same truth voiced by St. Paul, when he exclaims: "O man! It is not only thyself but thy works as well that are infinitesimally small. It is only the spirit in which thou workest that is great!"

It was the opinion of that penetrating student of human psychology, William James, that the most important thing Carlyle said to us in all his voluminous thundering, was this stirring message concerning the sanctity of work: "Hang your sensibilities! Stop your snivelling complaints, and your equally snivelling raptures! Leave off your general emotional tomfoolery, and get to WORK like men!"

A mind greater than that of Thomas Carlyle, greater than that of William James, greater than that even of St. Paul, has emphasized the sanctity and remunerativeness of work done for a worthy motive. It was none other than the omniscient God-man, Jesus Christ, who said: "Whosoever shall give to drink a cup of water in my name . . . shall not lose his reward."[4] Indeed, Christ not only describes His own mission in terms of labor, but indicates the urgency and the imperativeness of discharging it while there is still time. "I must work," He says, "the works of him that send me, whilst it is day: *the night cometh*, when no man can work."[5] In that last phrase there echoes the note of the sombre tragedy that enshrouds the procrastinator, overtaken before his work is done, by the swiftly approaching night. Deeds of labor done for Christ, *whilst it is day,* are the golden rungs of the ladder by which the priest climbs to the heights of sanctity.

Let it be clearly understood that in our interpretation of the nature and meaning of sanctity, we do not in any way minimize oral prayer and meditation. They are indeed essential rungs in the climb to sanctity. But there are other rungs as well—the divinely appointed works of the ministry which are equally necessary to scale the heights of sanctity. Indeed, for members of the pastoral clergy who would seem to follow most closely in the active ministry of Christ and His Apostles, the care of souls and the extension of Christ's kingdom are of primary obligation. Thus the priest who would spend long hours in prayer and spiritual reading, to the neglect of the confessional, sick calls, the lost sheep of the flock, failing to search for prospective converts and to win them, neglecting the temporalities of the parish, would be guilty of a grievous distortion of his ministry. For, unlike a member of a contemplative order, Christ has sent him out to the front-line trenches, to the firing-line, as an active soldier divinely commissioned to extend His kingdom on earth. Surely no form of prayer can be more pleasing to Almighty God than the faithful and conscientious discharge of these duties of our active ministry.

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[4] Mark 9:40.

[5] John 9:4.

So true is this that it is universally agreed by theologians that if a priest is so situated that he must choose between devoting the only available hour for the preparation of his sermon or the recitation of his divine office, he should by all means use it for the preparation of his sermon. For the latter is one of the divinely appointed duties of the priestly ministry, and upon its effective discharge depends the sanctification and edification of not one but many souls. No exercise of private devotion, not even the recitation of the divine office, may infringe upon the prior claim of the active ministry or the higher sanctity resulting from the discharge of a divinely appointed task of our apostolic ministry. Does this not show clearly and unmistakably the mind of the Church, that the essential means of sanctification for the priest is above all others the effective discharge of the divinely appointed duties of our priestly office?

Sometimes a priest is heard to say, " My day is so crowded with a variety of little duties, raising funds for a new church, preparing a group for Confirmation, organizing a class of instruction for prospective converts, that I do not find time to do more than make my morning meditation and say my office. I am afraid I'm not growing in piety." Our Holy Mother the Church answers by saying, " If you offer up all these various works each day with a right intention, you are offering up to Almighty God the highest form of prayer. You are achieving sanctity through the consecration of your work to God. You should regard everything you do, whether collecting money for church, catechizing children, or searching for prospective converts, as a hymn of praise and homage to the Most High. For surely, if Christ rewards even a cup of cold water given in His name, He will reward the ministrations for the spiritual needs of His flock not less richly."

EXAMPLE OF CHRIST.

When we study the life of Christ, we find it was a ministry spent in the service of others. "The Son of man," said Christ, "is not come to be ministered unto, but to minister."[6] He is disclosed to us most frequently in the gospel story as teaching the people throughout Judea, Samaria and Galilee, cleansing the lepers, healing the sick, comforting the sorrowful, restoring sight to the blind, hearing to the deaf, pardoning sinners, and searching like a good shepherd for the lost sheep. His was a ministry that emptied itself in love and service for others. Indeed the one line which more than any other in all the Scriptures sums up the biography of Christ is that line of St. Luke in the Acts of the Apostles which says simply, "Jesus . . . went about doing good."[7]

This was the example set for us by our divine model, our elder brother in the priesthood, Jesus Christ. It shows clearly that our mission is to go out into the highways and byways of the world, preaching the gospel of Christ to every creature, baptizing them, reclaiming sinners to repentance, searching like the Good Shepherd for the sheep that are strayed and lost, and searching until they are found. It is only in dying to ourselves in the ceaseless ministry of our flocks that we shall live. These are the divinely appointed means of our sanctification and our salvation, and the *true measure of our sanctity will always be our zeal for souls.*

Zeal for souls may be said to be but another name for holiness. It is sanctity functioning. And true holiness is not a static element, but a dynamic one. It is not a quality isolated and apart from the complex of attributes constituting the priestly character. It is the functioning of the whole priestly character with all its supernatural powers in the divine task of saving souls. Zeal gives a driving urge, a stamina and a tirelessness to our priestly ministry. It is the savor of the salt of which our Saviour spoke in His sermon on the Mount: "If the salt lose its savor, wherewith shall it be salted? It is good for nothing more but to be cast out, and to be trodden on by men."[8] Without zeal our priesthood becomes static, anæmic, non-functional. "It is good for nothing but to be cast out."

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[6] Matt. 20:28.

[7] Acts 10:38.

Wherever the attempt has been made to develop personal sanctity apart from zeal for souls, at least in regard to the secular priesthood, the result has been disadvantageous for the Church. An observant traveller cannot fail to perceive this in a number of countries to-day. An experience narrated by a clerical friend illustrates the point. There will be no mention of the locale of the occurrence, as there is no thought of reflecting upon the ministry of any nation or of stirring racial feelings in the slightest way. The scene, furthermore, can be duplicated in many countries to-day. Doubtless, the memory of similar sights will recur to many readers of the REVIEW.

After saying Mass in the cathedral of a fairly large city in a nominally Catholic country, where only a small group of about fifty were in attendance, he spent the remainder of the Sunday morning in visiting the other churches. Everywhere it was much the same—solemn high Mass celebrated before a small handful of worshipers. That afternoon he spied a large group of about twenty priests marching into the cathedral to recite the holy office. They were the members of the Cathedral Chapter—those attached to the cathedral parish. He arranged for an audience with one of them and presented his perplexity. "Father," he said, "how do you explain the small attendance of the people at Mass—especially in view of the large number of the clergy? Here at the cathedral are twenty priests. Yet how many of the people of this or any other parish in the city attend holy Mass on Sunday?" The member of the chapter admitted somewhat reluctantly that well over two-thirds of the people missed Mass regularly. "What are all the priests doing here?" the inquirer persisted. "Well," said the cathedral member, "the priesthood is a *bonum in se*. We say our Mass and recite our office." The answer illustrates a conception of the pastoral office that loses sight of one of its essential elements.

For, the priesthood is not merely a *bonum in se*. It is a *medium ad alios salvandos*. And it is chiefly that. Throughout the whole ministry of the priesthood the apostolic motto should obtain: *Salus animarum, suprema lex*. If the apostles and disciples were content with saying their own prayers, and did not consume themselves with a burning zeal for souls that carried them to the farthest ends of the earth, the Church of Christ would never have passed beyond the boundaries of Palestine. Those burning words of our Divine Master to His first priests manifest with unmistakable clarity the essential character of the priestly office: "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you."[9] "Other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd."[10]

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[8] Matt. 5:13.

This instance is cited only because the objective realities of the case illustrate in a vivid and unmistakable manner the fact that when the effort is made to develop sanctity in the pastoral clergy apart from active zeal for souls, the result is decidedly disadvantageous to the Church. There results a decadent, moribund condition of religious faith which is the very antithesis of that vigorous Catholicism which Christ and His disciples instilled into the first Christians, and which the Church has always aimed to perpetuate. Instead of being willing like the first Christians to die for Christ and the faith, the people of these countries for the most part seem quite content to die rather than practise the faith.

It is a sad and pitiable sight to see churches almost empty on Sunday morning—sure sign of decadent faith. Weak, watery, anemic, Catholics only in name and not in reality, they would seem to be the result of a ministry which seeks to develop priestly sanctity apart from zeal for souls. Vast sections of the population have fallen back into a sort of veneered paganism, and religion has become very nebulous and remote to them—something to occupy the time of the monks and nuns secluded away in the monasteries and cloisters with nothing else to do. Here is a loss to the Church as far as being vitalized and quickened by the supernatural graces of the Mass and the sacraments, of many millions of souls—souls for whom Christ shed the last drop of His precious blood on Calvary's gibbet. If the opportunity for fruitful ministry be neglected whilst it is day, then with tragic inevitability "*the night cometh,* when no man can work." From his great central watch tower where he stands looking out over the countries of the world, our Holy Father is asking of the far-flung army of sentinels. "Watchman! What of the night?" Must the answer be: "Ominous rumblings, portents of decadence?"

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[9] Matt. 28: 19 and 20.

[10] John 10: 16.

CHRIST'S COMMAND.

Christ did not command His Apostles to turn their back on people and ignore their existence. He commanded them to go out among men, to "preach the gospel to every creature," to go out into the highways and byways and compel them to come in. That human incarnation of burning zeal for souls, the great Apostle of the Gentiles, St. Paul, emphasizes the active character of our Saviour's command to His priests in those vigorous words of admonition to Timothy: "I charge thee, before God and Jesus Christ, who shall judge the living and the dead. . . Preach the word: be instant, in season, out of season: reprove, entreat, rebuke in all patience and doctrine. But be thou vigilant, labor in all things, do the work of an evangelist, fulfill thy ministry."[11] Through those words of His great apostle, Christ dying on Calvary's Cross still speaks to us, commanding us to "labor in all things, to fulfill our ministry".

Not long ago an American missionary back on a furlough after many years of labor in the Philippines spoke of the drift of great masses of the native population away from the faith. The Church, he said, has lost her hold on vast sections of the people, especially the men, who miss Mass with woeful regularity. It is especially heart-breaking to witness this defection from the faith, when one remembers that the Church had the people for over a century with no competition from a Protestant church. The stark fact is that no number of devotions within the church can dispense the pastoral clergy from the necessity of knowing their people, of leaving the sacristy and going out among them, and ministering to the specific needs of the individual. Through such personal contact a pastor is enabled to preserve for the Church a hold upon the affections and loyalty of the people. No less eminent an authority than Cardinal Manning expressed the conviction, in a private journal which he kept in his old age, that among the factors hindering the spread of Catholicism in England in his day was the tendency of the clergy to remain too much in the sacristy instead of going out among the people and winning them to the fold of Christ.

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[11] 2 Tim. 4: 1, 2, 5.

It is not the intention of this article to draw from foreign countries the evidence of the paralysis of the religious life of the laity that results when priestly sanctification is sought other than through the zealous discharge of the active duties of the ministry. Every parish in our own country in which the pastor does not go out after the people, rounding up the fallen-aways, looking for the lost sheep, hunting for the sheep who are not of the master's fold, but sits supinely and indolently in his cushioned chair, content to say his own prayers, discloses a condition of apathy and lethargy which represents the initial stage of the decadence which all history shows is an inevitable consequence of such inactivity. *The night cometh* and findeth the sheep scattered and the harvest still ungathered. Tireless zeal for souls was in the days of Christ and His apostles and always will be both the foundation and the apex of priestly sanctity. Without it, priestly holiness becomes a mockery and a sham.

In stressing the zealous discharge of the manifold duties of the pastoral ministry as a means of acquiring sanctity, there is no intention of minimizing the importance of prayer, meditation and other spiritual exercises. Indeed these are of supreme importance. They purify the intention, kindle zeal and supply a stamina that is indispensable for the discharge, day in and day out, of all the varied tasks of the shepherd of souls. Lacking the right intention, no amount of external work or achievement produces sanctity. All spiritual writers emphasize this. Neither is it the intention of this article to convey the impression that the pastoral clergy in America are in danger of devoting too large a portion of their time to exercises of the interior life. That is not the case.

The purpose is rather to focus the attention upon the zealous discharge of the divinely appointed duties of the pastoral ministry, assuming always prayer and meditation as among them, as the primary means of sanctification for the shepherd of souls. This interpretation helps to remove the concept of sanctity from the nebulous mists of mysticism which have so long enshrouded it, identifying it in the minds of many, lay and clerical alike, with the transcendental experiences of the anchorite or the contemplative mystic. This view has a winsome human appeal in the sense that it discloses that the essence of sanctity is not to be identified with "aloofness, austerity or cold forbiddingness"—qualities with which in many minds it has too long been associated. It shows that instead of being self-centered and aloof, sanctity is essentially unselfish, and finds a more congenial lodging in the soul of the person who is distinguished for his kindliness, sympathy and divine solicitude for the welfare and happiness of others. The milk of human kindness flows in his veins and cheerfulness lights up his face.

By taking the concept of holiness out of the haziness of the clouds, this construction brings it within the reach of the humble toiler struggling courageously day by day for the extension of Christ's kingdom on earth. By identifying sanctity for the pastoral clergy with the fidelity with which the divinely appointed duties of the active ministry are performed, it tends to quicken zeal and inspire a dauntless courage to labor ceaselessly in the quenchless quest for souls for whom our Saviour died. Instead of running into mere subjectivism with its vagaries and its fantasms, it places a wholesome emphasis upon the practical work of winning souls for Christ, which is the divinely appointed ministry of the pastoral clergy. It points out that our own salvation is found in saving others. Our lodestar is the trust confided to us by Christ—that no single one of the flock committed to our care be lost. It rouses the hope that we may minister to our flock with such unflagging zeal and tireless energy that, when *"the night cometh,* when no man can work", the recording angel may write as the epitaph on our tomb what St. Luke wrote of our divine model in the priesthood, "He went about doing good."

JOHN A. O'BRIEN.

Champaign, Illinois.

THE CATHOLIC UNIVERSITY OF AMERICA.

Focus of National Catholic Influence.

SIXTY-FIVE YEARS have elapsed since the Bishops of the United States at the Second Plenary Council of Baltimore discussed the foundation of a university which might serve as the center of Catholic educational activities in America and assist in mediating an age-old culture to a new nation. It was not until the pontificate of Pope Leo XIII that the project materialized. At the Third Plenary Council of Baltimore an appeal for a pontifical university was made. The great champions of the University, besides the Archbishop of Baltimore, were Bishops Spalding, Ireland, and Keane. The first-named gave utterance to the aspirations of the American Episcopate in the following language:

> Let there then be an American Catholic University, where our young men, in an atmosphere of faith and purity, of high thinking and plain living, shall become more intimately conscious of the truth of their religion and of the genius of their country; where they shall learn the repose and dignity which belong to their ancient Catholic descent, and yet not lose the fire which glows in the blood of a new people; to which, from every part of the land our eyes may turn for guidance and encouragement, seeking light and self-confidence from men in whom intellectual power is not separate from moral purpose; who look to God and His universe from bending knees of prayer. . . Ah! surely as to whether an American Catholic University is desirable there cannot be two opinions among enlightened men.

The position of distinction coveted for the Catholic University was thus interpreted by Archbishop Ireland in a pastoral letter to the faithful of the Archdiocese of St. Paul in December, 1903:

> The highest and best school of learning which Catholic faith and Catholic devotion may build will be attempted in America, if the Catholic people of America have the understanding of the mission and of the responsibility of the Church, and of their own duties as her sons and soldiers. Am I forgetting the colleges and seminaries, not to speak of the numerless minor schools which bless and adorn the Catholic Church in America? By no means! No one values

more than I do the great and good work these are doing, each within its sphere of action. . . But such as they are . . . they cannot . . . serve the purpose which the Council of Baltimore had in view in the establishment of the Catholic University. . . It is to the interest of other Catholic educational institutions that there be at the summit a great and well equipped University from which they may receive help and inspiration. . . This is among the paramount duties of a Catholic University to encourage and to direct the whole Catholic educational movement through all its ascending stages from the primary school to the college, holding itself always at such an elevation as to dominate the best efforts elsewhere made, and still always showing its willingness to spread far and wide, as opportunity opens, the gift of its light and its mature experience.

This vision of what the Catholic University was intended to be and do, was expressed time and again by all the Popes who have reigned since Pope Leo XIII. "The Popes in the past", wrote Leo XIII, 10 April, 1887, "have always been solicitous to promote science by the establishment of higher schools in the principal cities of the world; and the needs of our time, and especially of the American Church, demand such an institution." The Apostolic Letter, *Magni Nobis Gaudii,* evidenced his strong love and affection for the University; and his interest, shown in audiences granted to its active sponsors, indicated that he anticipated and expected benefits to be realized therefrom beyond the most sanguine dreams of its founders.

One month after the election of Pope Pius X, he wrote that he would continue "in the fulfillment of our apostolic office, the interest which we have long cherished toward this distinguished American foundation". His concern for more rapid progress was evidenced by establishing the annual national collection, which has since been the chief source of revenue for the Catholic University.

Pope Benedict XV showed the same measure of interest in the progress of the University. Although overwhelmed with international responsibilities incident to the World War, his concern for the University was frequently expressed. He wrote on the occasion of the University's twenty-fifth anniversary:

That you, Beloved Sons and Venerable Brethren, should above all rejoice at the prosperity of the University, is obvious to everyone who realizes that the beginnings and the gratifying progress of this seat of learning are owing especially to your wise and timely care. And yet this joy of yours is not so peculiar to you, but that we also may in some wise share it.

To-day the outstanding champion of the University is the reigning Pontiff, Pope Pius XI. His recent message, delivered, 10 October, 1928, includes this significant sentence:

> It would bring discredit on the Church if your University did not attain the degree of perfection which it needs in order to realize its aims; all the more so because in your country there are so many universities richly endowed and supported by non-Catholics through the generosity of private individuals or associations. . . All should have at heart the development of the University, since it was established for the benefit of all the dioceses in America.

The Catholic University then may rightly be called the cultural shadow of the See of Peter in this land. Whatever success it has achieved has been achieved because Americans, clerical and lay, have sympathized with the vision of the Holy Father. Although the Catholic University will not celebrate its Golden Anniversary until 1939, almost twenty years ago Archbishop Ireland raised the question as to whether there was in America a single Catholic who was not "benefited by the University, who should not fail to uphold its interest in providing it with all necessary means for its fullest work". No survey had been made at that time of the University's influence. Recently such a survey has been attempted; and, while it is far from complete, the data already collected indicate that Archbishop Ireland's pronouncement is not an overstatement of fact.

I.

In attempting to appraise the cultural movements and influence which have had their origin on the campus of the Catholic University of America, one finds it almost necessary to deal with the history of the Church since 1889. The cultural movements emanating from the University campus and the leadership developed there can be adequately described only by competent historians. An effort will be made here merely to indicate some of the more significant cultural trends.

On the campus of the Catholic University the National Catholic Educational Association was organized. Its active leadership has to some extent been continuously supplied by members of the University faculty. The American Catholic Philosophical Association also had its origin at the Catholic University and for it, too, the University has ever supplied a share of leadership. Its organ, *The New Scholasticism,* is edited by the Rector and the Vice-Rector of the Catholic University.

At a time when the nation as a whole was becoming conscious of the need of organized social welfare work, the University anticipated Catholic requirements in this field by the special service of its Department of Sociology. The National Conference of Catholic Charities was organized at the University under the direction of Doctor Kerby. A publication, *The Catholic Charities Review,* was founded, and for it University professors have ever supplied editorial leadership. Twenty-four of the Diocesan Directors of Charity in America have been trained at the University. Through coöperation with the National Catholic Social Service School, the University has helped to prepare many young women now occupying responsible posts in the field of social service.

A Catholic University which did not seek to supply knowledge of the past would fail in an essential function. The University has ever recognized the necessity of history in order to achieve cultural growth, and on its campus as evidence of this interest the Catholic Historical Association was organized; to it University professors have also given the benefit of their scholarship. The organ of this association, *The Catholic Historical Review,* is edited by University professors. As an indication of an interest in a somewhat similar field, a professor of the Catholic University, seeing the potential resources for study in the field of Anthropology available to the Church in her diffusion of missionaries throughout the world, organized the Catholic Anthropological Association. This association has stimulated many important research projects and made possible the publication, *Primitive Man.*

Within the University's walls there still labors a member of the original faculty, the Rev. Doctor Henry Hyvernat, who for the past forty-four years has brought distinction to his school in the field of Semitic languages. *The Corpus of Christian Oriental Writers* is a noteworthy research achievement. It was no insignificant honor to the University that Doctor Hyvernat's confrère, Doctor Butin, was selected to serve for one year as director of the American School for Oriental Research in Jerusalem.

American classicists are gradually becoming conscious of their debt to Catholic culture as evidenced in the early writings of the Church. Twenty-seven books have been published in the Patristic Series by the Department of Latin and Greek of the University. These works have been recognized by favorable criticism from classical scholars in practically every leading university of the world.

At the Catholic University the summer school movement, which has been a beneficent influence in the field of Catholic education, received its first encouragement, and professors of the University assisted in the organization of other summer schools. The first meetings of the Catholic Association for International Peace were held at the Catholic University. Professors of the University likewise have taken a leading part in the programs of the Catholic Industrial Conference. Other similar movements have received either their initial inspiration or energetic encouragement from Catholic University professors who through them have attempted to supply to American culture the elements of strength, beauty, and truth, which have ever been the peculiar possessions of the Catholic Church.

II.

In the summer of 1913 Pius X, after reviewing the work accomplished by the University up to that time, exclaimed: "This great work will surely succeed, because the finger of God is in it." Of course, the chief service of the Catholic University has been in the preparation of Catholic educational leadership. The following excerpt from the column, "As You Like It", in *Scribner's* of September, 1930, indicates the changed impression of such an eminent litterateur as William Lyon Phelps toward Catholic culture.

A fact that seems to me of enormous significance is the Catholic rise in social prestige. When I was a child I was ignorant of European conditions, and of the real nature of Christian worship. I honestly believed that there were no intelligent Catholics; I thought all Catholics were ignorant; that they all belonged to the class of unskilled laborers. I was not acquainted with a single Catholic family of any social consequence. To-day the situation is wholly different.

If there has been a general improvement in the level of Catholic culture since 1889, that improvement cannot wholly be attributed to any single institution. The important fact is that "something has happened," and that it is still happening. Catholic colleges rank higher; and Catholics are no longer regarded as "ignorant," as they used to be. In this connexion the Catholic University's record of service in training Catholic educational leadership is worthy of attention.

The level of Catholic culture naturally depends to a large extent upon the training given to candidates for the priesthood. We have in this country ninety-four major seminaries, educatting (according to the *Directory of Catholic Colleges and Schools*) 6,855 young men. A substantial number of these are being taught on the University campus, where thirty-four religious orders are now regularly represented. Thirty of these orders have erected special houses of study on, or adjacent to, the University campus. In forty-seven of our American seminaries, where 3,335 students are completing their studies for the priesthood, there are almost two hundred Catholic University alumni teaching. To no negligible extent has responsibility for the quality of culture, intellectual and spiritual, in the priesthood of the United States, been delegated to Catholic University alumni. The "dreams" of the Pontiffs and of the American Episcopate appear to be working out.

III.

No other educational group receives anywhere the measure of attention which is given to the college. In the select groups of those who are able to do advanced study, the nation recognizes its hopes of future leadership by granting vast sums to state institutions. Private individuals have also been most generous in equipping American colleges with every advantage that money can buy. Yet, there is no denying the fact that while materially the American college is enjoying its day of prosperity, it is spiritually not faring so well. The fact that a large number of students profess no religion becomes increasingly significant, and raises the question: *Is it wise to educate those in whom intellectual power may be separate from moral purposes?* There are two dominant philosophies of life on the American college campus, that of Supernaturalism and that of Naturalism. The former finds a prominent place only in the Catholic college. Catholicity holds to the principle of " education for faithful living ".

There are about 919,481 young men and young women in our American institutions of higher learning. In the seventy-three Catholic colleges for men, we have enrolled 68,080 students. The cultural influence of the Catholic University, though only forty-two years old, is manifested in fifty-four of these colleges through 750 teaching alumni. In the institutions where 53,727 out of a total of 68,080 young men are receiving their training, the Catholic University is rewarding the faith of its founders. Moreover, alumni of the Catholic University are teaching in all the colleges recognized as doing work of standard grade by the American Association of Universities. There must be, and there indeed is, a causal relationship between these facts, since any college—Catholic or non-Catholic—to be recognized by accrediting associations must have a specified number of its faculty trained at universities whose graduate work is accepted as of standard university grade.

The growth in Catholic colleges for women has in the last twenty years been nothing short of phenomenal. Over $28,000,000 has been invested, it is estimated, in Catholic colleges for women during the past ten years alone. Some of these colleges set a standard of excellence for all women's colleges, a fact which is evidenced by the rapidly increasing number of applications for admission from non-Catholics. Alumni or alumnae of the Catholic University are teaching in fifty-three of these Catholic colleges for women. Out of the total number of 18,891 students enrolled in these Catholic institutions, 11,780 are being taught by Catholic University alumni or alumnae.

The heart of the entire Catholic educational system in America is, of course, the parish school. Here American Catholics have concentrated a great portion of their entire investment in educational enterprises. American bishops recognize that the best antidote to the materialistic and pagan conceptions of life, to which the American child is unfortunately exposed in these troublesome times, is the religious training given our children in the parish school. In 1928 there were 2,195,569 children enrolled in Catholic elementary schools. Almost two-thirds of these are in dioceses which have diocesan directors of schools. Under the supervision of diocesan directors trained at the Catholic University, 910,662 of these children are now receiving instruction. This, however, is but a minor aspect of the University's influence in the field of parish education; for, through the Catholic Sisters' College, teachers have been prepared for service in forty-four of our forty-eight American states, six Provinces of Canada, and in eight foreign countries. At one time or other, fifty-nine religious orders of women have registered a total of 7,200 students at the University. Moreover, through the University's Department of Education, assistance has been given to many diocesan school directors, to the superiors of religious communities, and to individual schools. The service rendered by the institution through its Committee on Affiliation in communities where Catholic schools are struggling under handicaps, is alone so extensive that discussion of it can not be attempted here. In 1929, 50,177 examinations were given by this Committee. Schools affiliated with the Catholic University represent forty-two states, seventy-one dioceses, and one hundred and four religious orders.

Many other facts might be cited to impress the reader with the scope of the University's influence—for example, the fact that over one hundred alumni are now regularly serving in editorial capacities on fifty Catholic publications reaching almost two million readers, or the fact that seventeen hundred and fifty priests have already been trained by the University for the Church. One cardinal, and almost two score bishops and archbishops have risen to posts of responsibility from its ranks; and an average of one important book a month is now coming from the scholarship of its faculty and graduate students. A really great library is being developed, and several important collections have already been secured—books of priceless value to Catholic scholarship. A general impetus to graduate study on the part of Catholic educators has been insured through the entrance of the Catholic Church into this field by establishing the University. A faculty of one hundred and ten members, representing sixty universities of twelve different countries, has been organized to bring various educational viewpoints into a certain homogeneity.

The international benefits to the Church of having at Washington a Catholic center of learning of recognized status among other great American universities is beginning to be appreciated by the clergy and leaders among the laity. National service rendered by members of the University faculty to important committees and commissions appointed by the President of the United States must be regarded as more than mere compliment. When all the facts are marshaled, educators familiar with the trends in American life almost without exception praise the institution for what it has accomplished. It has not only been nobly born and graciously reared during the past forty-two years; but it has already impressed the mark of high scholasticism on whatever it has touched or influenced.

Nevertheless, it would be impossible to find anyone in responsible position at the institution itself who would feel, let alone admit, that the University is meeting even remotely the demands which are made upon it. These men are too genuinely scholarly; their views concerning their responsibilities have been too finely developed, and their conceptions as to the importance of the opportunities challenging Catholicism in every direction are too keen to be satisfied by the progress made. The scales of their judgment have been adjusted during the awkward period of growing pains, to weigh not only what the Church has given and received on the one side, but also to weigh and compare the elements which have been contributed by non-Catholic educators and donors of universities on the other. They see the systems of Catholic education, culture and philosophy falling behind in spite of apparent advancement; and they wonder how long it will be until Catholic leadership among both the clergy and laity becomes aroused to the fact that progress in education, the same as progress in any other field, is but a relative term.

To one who has watched the efforts of the University from the outside and who is also familiar with the challenge of a competitive educational era, this thought must occur: *If the Catholic University in so short a time, with such limited resources, can accomplish so much, what may it not accomplish if adequately supported in the future?* This thought will be more apparent when the following facts are studied.

IV.

What support has been given the Catholic University of America as compared with that given other members of the Association of American Universities? To-day the average endowment of member institutions in the Association of American Universities is $38,820,593. This does not take into account the item of state grants which are made to many of these universities. The Catholic University of America has what looks like a productive endowment fund of $3,245,915; actually it has less than $20,000 to which strings of one sort or another have not been attached. In short, it has practically no general endowment. The total of all the various "special" funds, "chairs", and "endowments" possessed by the Catholic University amounts to about $2,000,000; the balance is in so-called "unproductive" funds, from which the institution derives only specified benefit.

The average endowment per student in nine privately owned universities—members of the Association of American Universities—is $8,665; whereas that of the Catholic University is $2,342 per student. This does not take into account the fact that the Catholic University, since it is dominantly a graduate school, should demand a per capita endowment larger than the university or college which has but a small percentage of its students in graduate work.

There does not appear to be immediate promise of Catholic educational leadership from the study of facts regarding the enrollment of Catholic students in graduate schools recognized by the Association of American Universities. In the Catholic University of America, there are at present 378 graduate students. Most of them are religious or priests whose assignments of work are already determined. In fourteen member universities of the American Association there is enrolled but one Catholic out of every twenty-six graduate students. In short, while Catholicity has, some have estimated, 20 per cent of the national population, we have less than four per cent of the graduate student representation. As a consequence, when demands are made, either upon the Catholic University or upon the deans of other graduate schools, to supply professors "preferably Catholic," for college or university work, it is difficult to find Catholics prepared for those positions.

The University is often challenged to explain why its graduates are not more frequently seen in responsible public posts, such as are occupied by the graduates of Harvard, Stanford, Yale, Chicago, and Princeton. One reason is obvious—the fact that Yale University has unencumbered endowments forty-two times as large as those of the Catholic University; that Chicago University has, besides $25,000,000 in lands and buildings, additional resources of $84,000,000; that Cornell represents an investment of $40,000,000; and Stanford, $43,000,000. Both of these latter schools receive occasional grants for special purposes.

Even some of the so-called minor schools of the country have so expanded as to make the resources of the Catholic University seem insignificant. Oberlin, an institution of the Congregational Church, has resources amounting to $16,876,000. Berea, in the hills of Kentucky, under Baptist supervision, a college almost unheard-of twenty years ago, has productive endowments of $12,000,000. Not long ago the Catholic University and the Rochester University (originally a Baptist institution) were on a financial parity. To-day Rochester represents an investment of $62,000,000, while the Catholic University gets along on less than a tenth of that amount.

This is but one aspect of the inadequacy of the Catholic University to meet the challenge of lay educational leadership. Finances, however, are not the only consideration, although money is admittedly indispensable in developing an educational institution. A graduate school to succeed must somehow manage to rescue and conserve from other activities a portion of the genius of a nation. Upon this its social and spiritual progress is positively conditioned. Pope Benedict XV saw this when he urged the Bishops to send to the Catholic University "students whose superior qualities of mind and disposition give promise of the best results".

Undoubtedly the Catholic University should have a graduate student body of at least 1,500 to fulfill the demands made upon it. This would involve, of course, an expansion of its professorial staff. Professors would have to be assigned exclusively to graduate work, professors who now, as a matter of financial necessity, are engaged in teaching undergraduates. The influence of Catholic philosophy in the fields of law, medicine, journalism, and economics, at present is negligible. If there were 1,000 lay leaders distributed throughout these various professions who were thoroughly conversant with the principles of Catholicism, who were confident in their power of asserting the Catholic viewpoint when called upon to do so, scurrilous and insidious attacks upon the Catholic Church might often be nipped in the bud.

Distinction must be made to-day between the scholarship of Catholics and Catholic scholarship. There are many Catholics to-day who deserve to be classified as scholars because of their research and interest in scholarly projects; but who are unfamiliar with the culture of the Church they represent. Only through the power of superior knowledge can the so-called "inferiority complex" of Catholics be overcome. No magical formula can insure this transformation. Intense Catholic education on the highest possible plane—the plane of graduate studies—alone will compel serious recognition of the Catholic Church as a cultural agency.

V.

Despite its financial limitations, the Catholic University is an institution with a destiny, a destiny committed to it by the Vicar of Christ in these words: "It should be the attractive center about which will gather all who love the teachings of our Catholic faith." The Catholic Church may, through its national University, make a distinct contribution to American life. The great handicap under which the University struggles to-day is largely due to the fact that few, even among our prelates and clergy, are familiar with its program, its achievements, and its possibilities of service.

It is not necessary for the University to rely merely upon the wish of the Holy Father for its support. Its intrinsic worth as a university has been established. It has been able to develop many departments in which adequate graduate training is imparted. These departments are Architecture, Biology, Celtic Languages, Chemistry, Civil Engineering, Electrical Engineering, Economics, Education, English Language and Literature, Greek and Latin, History, Mathematics, Mechanical Engineering, Philosophy, Physics, Politics, Psychology, Religion, Romance Languages and Literature, Semitic Language and Literature, and Sociology. But there are other departments fundamental to the oganization of the University which must be established in the near future. Such are the Departments of Geography, Spanish American Relations, Political Science, Botany, Archeology, Physiology, Zoology, Anthropology, Geology and Astronomy.

If the Catholic Church is to mediate to modern culture through the Catholic University those elements of highest significance and value which have ever been the Church's peculiar possession, it must have at its command a fair portion of the ablest scholars in America. That too demands financial support. To realize the aim of the Holy Father, it is not necessary that the Catholic University command the services of every eminent Catholic scholar and lead in every field of research. Nor need it train as many students each year as are enrolled at Columbia or Harvard. The quality of its training, rather than the quantity, is the major objective of every first-class university.

There is no question whether or not the Catholic Church in America is able to support such an enterprise as is involved in the Catholic University. Since the war the Church in America is the richest section of the Catholic Church in the world. It has invested $400,000,000 in institutions of higher learning. It has spent approximately $2,000,000,000 on Church buildings and parish schools. It has developed hundreds of excellent academies and high schools, but it *has still to establish on the top rung of the educational ladder a university of authoritative dimensions.*

The Catholic Church in America is not only rich in material possessions, but it has also been favored with extraordinary blessings in the scheme of Divine Providence. Among those blessings is that of unswerving loyalty to the See of Peter. There can be no doubt that American Catholics will rally to the support of such a major objective of the Holy Father as the Catholic University of America if they are enabled to grasp his vision of what the University has done and can do. The question arises as to how this vision may best be communicated to the American people. There is but one medium. Unless the American clergy are willing and anxious to do their share in bringing home to their flocks the need of a strong center of Catholic life in the University, then the Catholic University will fall short of its destiny. Year after year, when the annual collection, which is now the financial life-blood of the University, is announced, neither the priest in the pulpit nor the layman in the pew has a definte idea about the purposes of that collection. This is no criticism of either. The responsibility for educating both the priest and the layman concerning the functions of America's one Pontifical University lies with the University itself.

The Catholic University is attempting such an educational program at present. There is evidence that when it has communicated its message to priests and laity, that Catholics in America will respond with their usual generosity by insuring that the Catholic University of America shall be a magnificent monument of the love of priests and people for the Church which has brought so many spiritual blessings to them and for its Vicar who has designated the University to carry those blessings.

What, then, is needed by the Catholic University of America? Certainly it has accomplished a great deal. An institution which has an endowment and annual income not to be compared with that of most American universities, and which has such a magnificent record in training for educational leadership, evokes admiration. *Nevertheless the Catholic University is not keeping pace with the times.* The opportunities of service confronting it are so tremendous that it needs the best that America can give to attain its ideal. There is no lack of vision among the American Bishops on the Board of Trustees of the University as to what the University may become. They unanimously agreed at their recent meeting to sponsor a program which will place the University on a financial footing with other American institutions. One should be a prophet to venture to predict what will be accomplished when this program is completed. This rôle of prophet might better be yielded to the Popes, one of whom, Pope Pius X, wrote in 1912:

> We are fully determined on developing the Catholic University, for we clearly understand how much a Catholic University of high repute and influence can do toward spreading and upholding Catholic doctrine and furthering the cause of civilization. To protect it, therefore, and to quicken its growth is in our judgment equivalent to rendering the most valuable service to religion and to country alike.

The struggles of the past decade in America have raised the question: Cannot the Catholic Church here function much more effectively with such a strong outstanding center of cultural influence as the Popes have planned?

The opportunity for answering that question and fulfilling a great Christian ideal lies in the development of the Catholic University of America.

JAMES H. RYAN.

ADMINISTRATION OF SACRAMENTALS TO NON-CATHOLICS.

THE free intermingling of Catholics and Protestants, in this country in particular, has given rise to a rather frequent attendance of Protestants at Catholic religious services. They attend Mass and sermons, are interested spectators at the administration of the sacraments and sacramentals, and at times even present themselves to receive the sacramentals. Especially on Candlemas Day, Ash Wednesday, and Palm Sunday, it is not unusual to recognize some non-Catholics among those who approach to receive the sacramentals regularly conferred on these days. Not infrequently pastors are confronted with doubts regarding the licitness of such ministrations.

The attitude of the Church toward these approaches has always been that of a loving Mother, anxious to share with her wayward sons every possible means of assistance consistent with her dignity, and not dangerous or injurious to the faith of her loyal children. Nevertheless, when danger to faith arises therefrom, she does not hesitate to declare these relations harmful and illicit.

The present ecclesiastical legislation—the Code of Canon Law — does not expressly treat this matter. Canon 1149 grants non-Catholics general permission to share in the blessings and sacramentals of the Church,[1] if there is no contrary prohibition: " Benedictiones, imprimis impertiendae catholicis; dari quoque possunt catechumenis, imo, nisi obstet Ecclesiae prohibitio, etiam acatholicis ad obtinendum fidei lumen vel, una cum illo, corporis sanitatem." A decree of the Holy Office, 22 June, 1859, however, expressly forbids the administration of blessed candles, ashes, and palms to non-Catholics: " Illicitum est ergo in sacris functionibus haereticos in chorum invitare, alternis psallere, dare iis pacem, sacros cineres, candelas et palmas benedictas, aliaque id genus externi cultus, quae interioris vinculi ac consensionis indicia jure meritoque existimantur, tam in sensu activo, nimirum similia eis dando, quam passivo ab iis in eorum sacris accipiendo." [2] Therefore, prior to the Code, it is clear that these sacramentals were forbidden to non-Catholics. But does this prohibition still exist since the promulgation of the Code of Canon Law?

The extent to which pre-Code disciplinary laws are to be retained after the promulgation of the Code is determined by Canon 6, 1° and 6°. Canon 6, 1° abrogates all contrary laws, except contrary particular legislation for which the Code provides. "Leges quaelibet, sive universales sive particulares, praescriptis huius Codicis oppositae, abrogantur, nisi de particularibus legibus aliud expresse caveatur." To what extent does this paragraph of Canon 6 affect the decree just quoted? Since Canon 1149 does not categorically state that non-Catholics may receive all sacramentals, but only those not otherwise forbidden, this decree is not contrary to Canon 1149, but fully in harmony with it, and is therefore not abrogated by this paragraph of Canon 6.

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[1] The word " benedictiones " in this canon has been interpreted by the S. R. C. to embrace also public sacramentals. S. R. C. n. 4352; 8 March, 1919.

[2] *C. I. C. Fontes,* Vol. IV, # 952.

Canon 6, 6° determines the status of other disciplinary laws —those not opposed to the Code, but merely "praeter Codicem." "Si qua ex ceteris disciplinaribus legibus, quae usque adhuc viguerunt, nec explicite nec implicite in Codice contineatur, ea vim omnem amisisse dicenda est, nisi in probatis liturgicis libris reperiatur, aut lex sit juris divini sive positivi sive naturalis." Consequently the decree of the Holy Office must be considered abrogated by this paragraph of Canon 6, unless it is explicitly or implicitly contained in the Code—unless it is contained in the approved liturgical books, or is a determination of the divine positive or natural law.

This decree does, however, seem to be implicitly contained in Canon 1149 of the Code. The law is here evidently discriminating between Catholics and non-Catholics, since it permits blessings to Catholics without restriction, but to non-Catholics only "nisi obstet ecclesiae prohibitio." This impression is so readily conveyed by this Canon that the legislator could not help being aware of it, and consequently must have intended to impose on non-Catholics some restrictions not placed on Catholics. But if the Canon is to place non-Catholics under particular restrictions not suffered by Catholics, it can refer only to pre-Code legislation. It cannot refer to particular restrictions in the Code, for Catholics, as well as non-Catholics, are restricted by them. Thus, the general concession of Canon 1149 is modified for Catholics and non-Catholics alike by Canons 2260 and 2275, which prohibit those excommunicated or personally interdicted from receiving sacramentals after a condemnatory or a declaratory sentence has been pronounced upon them. Moreover, this discrimination against non-Catholics can likewise not refer merely to liturgical laws, for they still retain their force for Catholics also.[3] Consequently, if we allow this phrase any juridical value whatever, and take it in its apparent sense, we can only conclude that the Code here wishes to retain former particular legislation regarding the administration of sacramentals to non-Catholics, and that such legislation is therefore implicitly contained in Canon 1149.

This decree of the Holy Office likewise retains its force after the Code as an interpretation of the natural as well as of the divine positive law. Canon 6 deals with former ecclesiastical laws. Consequently, when it states that the laws "juris divini sive positivi sive naturalis" are to be retained after the Code, it does not merely mean the divine or the natural law, but also the interpretations by the Church of the divine or the natural law. Before enumerating the particular sacramentals forbidden to non-Catholics the decree states the reasons for prohibiting them. First, it states that such prohibitions are made because communication with heretics even by rites or signs constitutes a danger to faith. Secondly, it states that liturgical rites and signs which indicate unity of faith are forbidden in virtue of the divine law which forbids Catholics to say "Ave" to non-believers.[4] The decree then continues, "Illicitum est ergo"—that is, the sacramentals here enumerated are forbidden for these two reasons. Again, after it has enumerated the sacramentals forbidden, it adds that to give them to heretics is equivalent to saying "Ave" to them—a violation of the divine law, and communication in their evil works—a violation of the natural law. Consequently, this decree is to be considered an interpretation of the divine as well as of the natural law, and therefore is not abrogated by Canon 6, 6°.

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[3] Canon 2.

That this decree of the Holy Office still holds its obligation after the promulgation of the Code, is upheld by most post-Code moralists and canonists who treat this particular question. Noldin paraphrases the decree as follows: Haeretici "excluduntur . . . a sacramentalibus, quae singulis *publice* in ecclesia administrantur."[5] Prümmer states: "Acatholici non possunt *publice* participare . . . in sacramentalibus. . . Nihil autem obstat quominus acatholici *privatim* accipiant sacramentalia."[6] Tanquerey,[7] Sabetti-Barrett,[8] and McHugh and Callan[9] quote the decree as still binding. Marc-Gestermann evidently favors the same view when he states: "Invitationem in chorum, praesentationem pacis, cinerum, candelarum" are forbidden to non-Catholics.[10]

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[4] II John 10.

[5] *De Praeceptis* # 37.

[6] *Moral.*, Vol. 1, # 524.

[7] *Moral.*, Vol. 2, # 679.

[8] *Moral.*, # 154, 13°.

[9] *Moral.*, Vol. 1, # 959.

Vermeersch, when treating of "Communicatio in Sacris" favors this same view: "Die 22 iun. 1859, S. Officium declaravit illicitum esse ut in sacris functionibus haereticis dentur sacri cineres, candelae et palmae benedictae. Notes circumstantiam: in sacris functionibus." [11] At first sight he seems to contradict himself when he states in the tract on sacramentals [12] and similarly in his *Epitome* [13] that "Candelas igitur, cineres, palmas benedictas recipere possunt (acatholici), dummodo omnis superstitio evacuetur." However, if we consider that in these two latter passages he is speaking of these sacramentals in a general way, and in the former only of their administration "in sacris functionibus," one need not see a contradiction in these statements. Still, even when we speak of this particular group of sacramentals in a general way we usually mean to restrict ourselves to their ordinary administration, which is public, and it is not improbable that Vermeersch has reference to their public administration even in these two latter instances. If this is true, we have a real contradiction. In this case, however, we should have to accept the statement referring to the decree of the Holy Office which forbids the administration of these sacramentals to non-Catholics "in sacris functionibus," as more expressive of Vermeersch's true view, rather than the other two statements, for in these latter the failure to take account of the decree is easily explained by an omission or oversight, while in the former it is evident he is considering the matter deliberately, and is explicitly adverting to the decree, since he even calls special attention to the precise wording of the decree: "Notes circumstantiam: in sacris functionibus."

The contrary view, that non-Catholics may be permitted to receive blessed candles, ashes, and palms, is stated by Augustine, Ayrinhac, and Paschang. Augustine states: "Non-Catholics may be admitted to public blessings, for instance, to receive candles, ashes, palms, etc." [14] As a source for this opinion he refers to the decree of the Congregation of Sacred Rites, 8 March, 1919, as given in the *Ephemerides Liturgicae*.[15] But neither the decree nor the commentary of the *Ephemerides Liturgicae* offers anything to justify this view. In answer to the question: "An benedictiones imprimis impertiendae catholicis quae, juxta can. 1149 Codicis Juris Canonici, dari quoque possunt catechumenis, intelligi debeant etiam de sacramentalibus publicis, ac proinde admitti possint catechumeni ad impositionem cinerum, traditionem candelarum et palmarum?" the Congregation of Sacred Rites answered: "Affirmative". This answer includes two important statements: first, that the word "benedictiones" as used in Canon 1149 is to be interpreted to include public sacramentals; secondly, in regard to catechumens in particular, this interpretation of the word "benedictiones" will permit them to receive blessed ashes, candles, and palms publicly; but it in no way expressly permits non-Catholics to receive blessed candles, ashes, and palms publicly. Although the word "benedictiones" is to be interpreted to include public sacramentals even for non-Catholics, still the restrictive phrase "nisi obstet ecclesiae prohibitio" which refers only to non-Catholics, makes them still subject to the restrictions imposed by the decree of the Holy Office, 22 June, 1859.

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[10] *Moral.*, Vol. 1, # 450.

[11] *Moral.*, Vol. 2, # 51.

[12] Vol. 3, # 849.

[13] Vol. 2, # 467.

[14] Vol. 4, p. 567.

Ayrinhac[16] and Paschang[17] likewise state that non-Catholics may receive these sacramentals, without offering any arguments or references to support their statements. The context, however, indicates that, like Augustine, they base their view on the decree of the Congregation of Sacred Rites, which, we have shown, offers no solid foundation for their contention.

Some authors,[18] when enumerating the sacramentals forbidden to non-Catholics by the phrase "nisi obstet Ecclesiae prohibitio" of Canon 1149, mention only those sacramentals forbidden elsewhere in the Code. This, however, does not necessarily mean that they consider these the only instances to which this phrase refers, for they do not pretend to give an exhaustive list; "silere enim non est negare". Noldin, Vermeersch, Prümmer, and Marc-Gestermann, similarly, when treating of sacramentals refer only to the exceptions of the Code; however, when treating of "Communicatio in Sacris" these same authors hold that non-Catholics are still forbidden to partake of blessed candles, ashes, and palms.

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[15] Vol. 33, 1919, p. 81.

[16] *Sacraments*, # 342.

[17] *Sacramentals*, pp. 71 and 73.

[18] Aertnys-Damen, *Moral.*, Vol. 2, # 41; Cappello, *De Sacramentis*, Vol. 1, # 120.

In interpreting the decree of the Holy Office it is important to note that these sacramentals are forbidden only "in sacris functionibus". What is to be understood by a sacred function? Although the term is extensively used, there seems to be neither authentic definition nor uniform usage of it. The meaning, therefore, must be determined in each particular case from the context and from the interpretation of authors. The abuse which the decree aims to eliminate is the apparent connivance at heresy and the consequent danger to faith occasioned by the indiscriminate administration of these sacramentals to non-Catholics; in fact, any intermingling of cult that could justly be considered as an indication of interior agreement or belief. This danger would be avoided if the sacramentals were administered to non-Catholics only privately, and not in the presence of the congregation, for then very few if any Catholics would be present, and those present would readily discern the discrimination of the Church in favor of her own members. Consequently, we can say that the decree aims to eliminate the administration of these sacramentals to non-Catholics in the presence of the Catholic congregation.

Authors who discuss this decree speak only of the public and private distribution of the sacramentals in question, using the word "publicly" as equivalent to "in sacris functionibus." [19] "Publicly" in its ordinary acceptation means "in the presence of a group of persons." Understanding this word in the light of the phrase of the decree "in sacris functionibus" for which it is substituted, confirms the view that the decree of the Holy Office forbids the distribution of blessed candles, ashes, and palms to non-Catholics only in the presence of the Catholic congregation, for a congregation is ordinarily the group of persons at sacred functions. There seems, however, to be no restriction against presenting them to non-Catholics privately, provided the danger of superstition and of scandal is avoided.

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[19] Noldin, *De Praeceptis,* # 37; Prümmer, *Moral.,* Vol. I, # 524.

This decree of the Holy Office, however, forbids not only the administration of the three sacramentals so far discussed, but also "aliaque id genus externi cultus, quae interioris vinculi ac consensionis indicia jure meritoque existimantur." What are these other acts of external worship, similar to the sacramentals just treated, that would justly be considered as indications of internal communion with heretics? Prümmer says they are all sacramentals publicly conferred on non-Catholics. Noldin says they are sacramentals "quae singulis publice in ecclesia administrantur." Practically, Prümmer would probably agree with what Noldin expresses, for he would hardly consider the administration to be public, and upon a non-Catholic, unless the non-Catholic received it individually, and not merely as one of a group on whom the sacramental was conferred, as, for example, the blessing at the end of Mass.

This interpretation of the decree would surely include among the sacramentals forbidden to non-Catholics the blessing of St. Blase, for probably no other sacramental resembles more closely those mentioned in the decree. It is certainly included according to Noldin's interpretation of the decree, for it is administered individually to persons in church. It resembles those expressly mentioned in the decree also in so far that it is generally administered annually on a set date as part of the regular services of the day, and largely attended by the people. Like these, it is also an act of external cult readily indicative of interior consent and union with the Church, and consequently its public administration to non-Catholics is as great a danger to faith as the administration of blessed candles, ashes, and palms.

In a practical case, when a non-Catholic presents himself with the congregation to receive these sacramentals, what procedure should be followed? Should he be publicly humiliated before the congregation by being refused? Usually the non-Catholics who approach these sacramentals are favorably disposed toward the Church and do so in good faith; they wish to partake of the good effects of these sacramentals. If this is the case, to refuse them publicly, in the presence of the congregation, would cause more scandal than to administer them. It would cause surprise and indignation among the parishioners and ill feeling and perhaps even hatred toward the Church in the person refused. Surely the law would not oblige under so great an *incommodum*.

But the law can be complied with much more prudently and easily by taking steps to prevent non-Catholics from approaching to receive these sacramentals publicly, by instructing them beforehand in the law of the Church. Then, if they are really well disposed toward the Church, they will be inclined to follow her wise regulations, which do not indeed deny these sacramentals to non-Catholics outright, but merely forbid their public distribution to them. If, however, in spite of such instruction they still approach to receive these sacramentals, they can hardly be presumed to be any longer in good faith.

How such instruction should be given can best be determined by the pastor in each particular case. If the pastor knows of only one or two individuals who are accustomed to receive these sacramentals, it would probably be best to instruct the parties concerned privately. Where larger numbers of non-Catholics are known to frequent these sacramentals, a public instruction on the matter might be advisable. In this manner both the Catholics who encourage their non-Catholic friends to receive them, as well as the non-Catholics hearing the instruction, would learn the law of the Church. In any case the pastor may not neglect to use ordinary means to comply with the law of the Church.

HERBERT G. KRAMER, C.PP.S.

Carthagena, Ohio.

MIXED MARRIAGES: A RECENT STUDY.

EVERY PRIEST who has spent even a brief period in the practical work of the ministry, especially in present-day America, will unhesitatingly admit that there is urgent need for the application of efficacious remedies to the grave widespread evils consequent on the ever-increasing multitude of mixed marriages. Of recent years much has been written on the subject in our theological periodicals; and beyond doubt the suggestions and the admonitions thus presented have been abundantly helpful to pastors of souls. The present year, however, has witnessed the publication of a treatise more thorough and more erudite than the majority of discussions on this vexed question. This new work is entitled *De Matrimoniis Mixtis Eorumque Remediis.*[1] Its author is the Rev. Francis Ter Haar, Consultor General of the Redemptorist Congregation, stationed at the mother-house of his Order in Rome.

In the Introduction Father Ter Haar thus describes the nature and the scope of his book: " It is a work on pastoral theology, designed especially for the use of Ordinaries, pastors and other priests engaged in the care of souls. It treats at length of mixed marriages and of the practical problems connected with them in the light of the sacred canons, the rules of Moral Theology, experience and statistics."

The book is divided into three chapters. In the first, the author gives a summary account of the history of ecclesiastical legislation prohibiting mixed marriages. These ordinances begin with conciliar enactments of the fourth and fifth centuries, and comprise a great number of stern papal pronouncements, especially from the Sovereign Pontiffs of the past two centuries. From these authoritative rules it appears that up to a comparatively recent time the Church was accustomed to grant dispensation to a Catholic to wed a non-Catholic only when some reason of *public* good could be alleged as justifying cause.

The author then discusses the principal reasons for the Church's stringent prohibition of mixed marriages. These reasons are classified under three general headings—the probability of domestic discord when husband and wife differ in religious beliefs, the danger to the faith of the Catholic party and of the offspring, and the harm that is caused to the Church at large. The last point is considered under two aspects—the loss in the *quality* of Catholicism on the part of the offspring of mixed marriages, and the loss in the *quantity* of membership in the Church due to the fact that many children of mixed marriages are brought up non-Catholics, and also because fewer children are begotten of such unions than of Catholic marriages. To substantiate this statement Father

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[1] Marietti, Turin, 1931; pp. viii, 195.

Ter Haar adduces some very startling statistics. For example, in Prussia during recent years the average number of children born of every Catholic marriage has been 3.31, while that of every mixed union has been only 1.34. In concluding the first chapter the author stresses the very important principle that, antecedently to the laws of the Church, mixed marriages are frequently forbidden by the natural law, so that even when a dispensation has been obtained from the ecclesiastical authorities, it is sinful for a Catholic to marry a non-Catholic unless there be moral certainty that the dangers which ordinarily establish a natural prohibition have been removed in any particular case.

The second chapter deals with dispensations for mixed marriages. The author first quotes the prescription of Canon Law (Canon 1061), that an ecclesiastical superior is permitted to grant a dispensation for such a union only when three conditions are verified—first, that there are just and grave reasons for such a course of action; second, that the non-Catholic party gives a formal promise (*cautio*) to remove from the Catholic all danger of perversion, and both thus promise to have all the offspring baptized and brought up in the Catholic faith; third, that it is morally certain that these promises will be fulfilled. Father Ter Haar then devotes the entire chapter to a commentary on these various conditions.

Treating of the nature and of the gravity of the reasons required to justify mixed marriages, the author admits that with the progress of time the Church has shown herself more lenient in this regard. Formally some reason of common good was demanded; whereas nowadays the welfare of an individual may constitute a sufficient cause for dispensation. Father Ter Haar proposes as examples of adequate reasons in the sphere of private good the cessation of concubinage, or validation of a marriage already civilly contracted, or probable hope that the mixed marriage will be the means of leading an entire family to embrace the Catholic faith. On the other hand, he regards as ordinarily insufficient for dispensation of a mixed marriage certain reasons that justify the granting of dispensation from other impediments—for example, restriction of place (*angustia loci*), and the advanced age of the woman (*aetas superadulta*). In particular, he rejects the idea that an adequate reason for dispensation can be found in the fact that the parties ardently love each other, or that material gain will result from the marriage.

Is a dispensation lawful when the only reason for granting it is the probability that, if it is denied, the parties will contract a merely civil union? This question, so apposite to conditions as they actually exist among us to-day, is thoroughly discussed by Father Ter Haar. Beginning with the Catholic who seeks a dispensation in these circumstances, he shows that such a person is guilty of grave sin, even though the dispensation is granted, since he is transgressing a grave precept without sufficient reason and is (usually) giving serious scandal. On the part of the Church, however, a dispensation may licitly be granted in such a case, in order to avoid greater evil; but, as Lehmkuhl says: "Talis dispensatio est potius negativa quaedam permissio seu tolerantia propter cordis duritiam, neque legis naturalis prohibitionem ulla sua vi destituit." [2] Father Ter Haar adds that an ecclesiastical superior is not justified in giving the dispensation simply from fear that otherwise a civil marriage may ensue, unless it be established that the *common good* of the Church is not thereby impaired. His own view in respect of the practical application of this principle is stated later.

Concerning the *cautiones,* the second condition for the granting of a dispensation of *mixta religio* or *disparitas cultus,* Father Ter Haar notes that the non-Catholic must promise not merely to place no impediment to the religious practice of the Catholic, but also positively to remove every danger to the latter's faith. Moreover, the *cautio* given by both is a promise to give the children a *thorough* Catholic training, and not merely a cursory instruction in the rudiments of the faith.

The third condition is that there be moral certainty that the *cautiones* will be fulfilled. This, as Father Ter Haar points out, is something quite different from certainty that the parties sincerely intend to fulfil the *cautiones.* The certainty demanded by this third condition must be obtained by an impartial study of the particular circumstances of each individual case. Thus, if the couple are to reside in a place where Catholicism is flourishing, there is greater reason to believe that the promises will be fulfilled than if they are to settle in a district far distant from Catholic church and school. Again, if the Catholic party is the offspring of a mixed marriage in which the promises were not properly kept, there is reason to fear that he or she will also be unfaithful. If moral certainty cannot be obtained that the promises will be fulfilled (even though there be *probable* arguments that they will be observed), an ecclesiastical superior cannot grant the dispensation for the marriage.

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[2] *Theol. Mor.,* II, 943.

The third chapter is devoted to the remedies that can be effectively employed against the evil of mixed marriages. In the first place, Father Ter Haar suggests frequent and explicit sermons and admonitions to the faithful concerning the unhappy results of such unions. In this connexion our American clergy should remember that the Second Council of Baltimore (sect. 336) urges all pastors to speak to their flock at least once a year on the evils of mixed marriages. Father Ter Haar advises also the circulating of books and pamphlets on this subject, the encouraging of social intercourse among the Catholic youth of both sexes, and a corresponding discouraging of too intimate association with non-Catholics. Likewise he recommends that when the dispensation is to be granted, the non-Catholic party be obliged, as a requisite condition, to take a course of instruction in the Catholic Faith, and especially in those doctrines that treat of the nature and the properties of marriage.

As the most potent remedy, however, Father Ter Haar advocates a prudent severity on the part of confessors in conferring absolution on Catholics who are planning to contract mixed marriages and on the part of ecclesiastical superiors in granting to such persons dispensation. The minister of Penance, he contends, is ordinarily obliged to refuse absolution to one intending to contract a mixed marriage (even with a dispensation), unless there can be found one of the already mentioned grave and just causes for the union. The words of Aertnys-Damen are quoted in support of this teaching: "Quamvis Ecclesia justam causam habeat dispensandi ad evitandum periculum ne secus matrimonium sine dispensatione contrahat, poenitens ipse, nullam justam causam habens et tamen volens inire tale matrimonium, voluntatem peccaminosam fovet, ideoque si hujus peccati est conscius jam est indispositus, ideoque absolutione indignus." [3]

As regards the actual granting of dispensations for mixed marriages, while Father Ter Haar does not advocate a policy of absolute and inexorable refusal by ecclesiastical authorities, he believes nevertheless that a practice stricter than that which is now commonly in vogue should be introduced. He is especially opposed to the granting of dispensations simply because of the danger that the parties will contract a civil marriage, if the dispensation is refused; for he believes that this practice, while it may be beneficial to the individuals concerned, is detrimental to the common good of the Church. In regions where mixed marriages are now quite common, he says, this type of dispensation could be abolished gradually; but where mixed unions are as yet comparatively rare a stricter practice could be introduced at once. Among other statements in favor of the stricter mode of procedure is quoted a declaration by the Archbishop of Utrecht in Holland, in whose archdiocese it is customary to grant dispensations for mixed marriages only on rare occasions, and also, generally speaking, to refuse sacramental absolution to a Catholic keeping company with a non-Catholic. The Archbishop asserts that it is the unanimous opinion of his diocesan clergy that this practice has most effectively tended to reduce the number of mixed marriages.

In a supplement, Father Ter Haar discusses the manner in which a pastor should deal with those of his parishioners who have contracted mixed marriages. Toward those who have done so with the required dispensation, the parish priest should exercise kindly and constant solicitude, taking particular pains to see that the children are properly instructed in the faith. If the family moves to another parish, the new pastor should be informed. In behalf of those Catholics who have contracted an invalid mixed marriage the pastor should exercise all his zeal in order to effect their reconciliation with the Church. Nevertheless, a certain measure of severity, especially in demanding the reparation of scandal, is in order.

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[3] *Theol. Mor.*, II, 706, II.

Besides, the better course is sometimes to separate the parties rather than to strive to procure the validation of the union.

One of the most instructive and interesting features of Father Ter Haar's book is the wealth of statistical data in regard to mixed marriages contained both in the body of the work and in a long appendix. The most complete and exact of these statistics are those compiled for Germany by the Rev. H. Krose, S.J. That mixed marriages are constantly increasing in that country is shown by the fact that in 1912 there were 154,871 Catholic marriages, and 53,804 marriages between Catholics and non-Catholics; while in 1927 there were only 139,599 Catholic marriages, and the number of mixed unions had risen to 64,096. Again, between 1910 and 1923 the number of Protestants converted to Catholicism in Germany was 79,733; while the number of Catholics who embraced Protestantism during the same period was 114,216. Most of these defections, according to Father Krose, were the result of mixed marriages. The same statistician demonstrates that only about 40% of the children born of mixed marriages in Germany are baptized in the Catholic Church; and in certain strongly Protestant sections this proportion is as low as 24%. In the light of such figures, there seems to be little exaggeration in the statement made by the German bishops in their pastoral letter of 1922, that there are more souls lost to the Church by mixed marriages than are gained by all the labors of foreign missionaries throughout the entire pagan world.

A pastoral letter of the Bishop of Lausanne in Switzerland relates that a survey taken in one of his parishes showed that out of fifty-eight mixed conjugal unions ten had no offspring, and only fifteen of the remaining forty-three were bringing up the children as Catholics. From one of the Swiss cities in which the children of mixed marriages numbered 1450, it was reported that only 274 were being trained in the Catholic faith.

A considerable number of reports regarding conditions in England and in the United States are quoted, in English, by Father Ter Haar. Although these reports do not show the precision of those just cited, the statistics from our own country demonstrate that the losses to the Church from mixed marriages are very extensive. Those who have studied the situation are in agreement that less than half of the children of such marriages are brought up as Catholics. The only encouraging reports are those from priests and bishops who require the non-Catholic party to take a course of instruction in the Catholic religion before dispensation will be granted. When this rule is observed faithfully, it would seem that more than 70% of the non-Catholics enter the Church either before or shortly after marriage. The minimum course, according to those who have had experience in this matter, should be two instructions weekly for a period of six weeks.

Father Ter Haar has dauntlessly and thoroughly treated a question of vital importance to Catholicism at the present day. He speaks, not as an impulsive reformer nor as an inexperienced theorist, but as a calm, judicious scholar, familiar with theological principles and conversant with conditions as they actually exist in many parts of the Catholic world. The data and the conclusions presented in his work deserve the serious attention of all engaged in the care of souls. Some will doubtless disagree with his views on certain points; but it is difficult to see how any one with a knowledge of theology and of canon law and with an acquaintance with present-day conditions, especially in the United States, can fail to approve the dominant plea of the work for a more vigorous opposition to mixed marriages on the part of those having the care of souls.

It is worthy of note that the principles upheld by Father Ter Haar find substantial confirmation in the Encyclical *Casti Connubii,* which appeared only a few days after *De Matrimoniis Mixtis* left the press. In that historical pronouncement Pope Pius XI uttered this solemn admonition concerning mixed marriages: "They therefore who rashly and heedlessly contract mixed marriages, from which the maternal love and providence of the Church dissuades her children for very sound reasons, fail conspicuously in this respect, sometimes with danger to their eternal salvation. . . . If the Church occasionally on account of circumstances does not refuse to grant a dispensation from these strict laws (provided that the Divine law remains intact and the dangers above mentioned are provided against by suitable safeguards), it is unlikely that the Catholic party will not suffer some detriment from such a marriage. Whence it comes about not infrequently, as experience shows, that deplorable defections from religion occur, among the offspring, or at least a headlong descent into that religious indifference which is closely allied to impiety. Then is this also to be considered, that in these mixed marriages it becomes much more difficult to imitate by a lively conformity of spirit the mystery of which we have spoken, namely that close union between Christ and His Church."

FRANCIS J. CONNELL, C.SS.R.

Mount St. Alphonsus, Esopus, N. Y.

Analecta

ACTA PII PP. XI.

MOTU PROPRIO

DE CANONICIS SEMINARIORUM VISITATIONIBUS.

PIUS PP. XI.

Praecipua sane inter pastorales muneris Nostri partes ea adnumeranda est, qua efficere contendimus ut sacra clericorum Seminaria cum gravissimo ipsis praestituto fine magis aptiusque in dies conveniant; ut scilicet adolescentes, qui in eadem recepti sint, quam diligenter ad vitae sanctimoniam atque ad sacras disciplinas formentur, utpote qui Dei viventis altaribus inservire, ac christifidelium magistri pastoresque evadere aliquando debeant.

Quapropter instantibus ad Deum profusis precibus, maturaque deliberatione adhibita, necnon Sacrae Congregationis de Seminariis Studiorumque Universitatibus explorata sententia, peculiare in eodem Sacro Consilio, et sub eiusdem regimine, munus condere decrevimus, et per has Litteras motu proprio datas condimus, viro ecclesiastico committendum, qui Visitator Ordinarius proprio nomine nuncupabitur, cuique curae sit Seminariorum Italiae (ab his enim, ut par est, incipiendum censemus) visitationem peragere.

Cum autem inter Italiae Seminaria ea, quae Regionalia seu Interdioecesana dicuntur, singulari quodam titulo, ad Sanctam

Sedem pertineant, ideo iubemus ut eadem, omnia et singula, saltem quotannis ab Ordinario Visitatore inspiciantur.

Visitator hic Ordinarius alterum post Secretarium in eadem Congregatione dignitatis locum obtinebit, atque inter Consultores eiusdem Congregationis ipso iure numerabitur.

Contrariis quibuscumque non obstantibus.

Datum Romae, apud Sanctum Petrum, die XXIV Aprilis anno MDCCCCXXXI, Pontificatus Nostri decimo.

Pius Pp. XI.

SACRA POENITENTIARIA APOSTOLICA.

(Officium de Indulgentiis)

DECRETUM CIRCA INDULGENTIAS VIAE CRUCIS AB INFIRMIS LUCRANDAS.

Devotam Passionis Ssmi D. N. I. C. recordationem per pium, quod vocant, exercitium *Viae Crucis* maximi infirmis esse solaminis, qui spirituali eorum adsistentiae dant operam unanimiter testificantur. Ad excitandos igitur ad tam salutarem praxim eos quoque qui a praefato pio exercitio regulariter peragendo aegritudine impediuntur, Ssmus D. N. Pius Pp. XI, instante infrascripto Cardinali Maiore Poenitentiario, in audientia diei 20 currentis mensis, benigne concedere dignatus est ut infirmi qui pium exercitium *Viae Crucis* nec in forma ordinaria nec in forma statuta a Clemente XIV die 26 Ianuarii 1773, per recitationem scilicet viginti *Pater, Ave* et *Gloria,* absque gravi incommodo vel difficultate peragere valeant, omnes et singulas indulgentias, eidem pio exercitio quomodocumque adnexas, lucrari possint vel osculando vel etiam tantum intuendo, cum affectu et animo contrito, in aliquem Crucifixum ad hoc benedictum, eis vel a sacerdote vel ab aliqua alia persona exhibitum, et recitando brevem aliquam orationem vel precem iaculatoriam in memoriam Passionis et mortis Iesu Christi Domini Nostri.

Praesentibus absque Brevis expeditione in perpetuum valituris, contrariis quibuscumque non obstantibus.

Datum Romae, ex Sacra Poenitentiaria, die 25 Martii 1931.

L. CARD. LAURI, *Poenitentiarius Maior.*

L. * S. I. Teodori, *S. P. Secretarius.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Protonotary Apostolic ad instar participantium:

18 April, 1931: Monsignor Philias Stanislaus Garand, of the Diocese of Ogdensburg.

Domestic Prelate of His Holiness:

16 January, 1931: Monsignor Aloysius Alphonsus Verhagen, of the Diocese of Spokane.

8 April: Monsignor Michael J. Curran, of the Archdiocese of Dublin.

18 April: Monsignors Richard F. Pierce, Cornelius J. Crowley and James J. Lacey, of the Diocese of Ogdensburg.

Knight Commander of the Order of St. Gregory the Great, civil class:

13 November, 1930: George H. Paskert, of the Diocese of Cleveland.

Knight of the Order of St. Gregory the Great, civil class:

6 March, 1931: Herbert Samuel Dean, of the Archdiocese of Westminster.

27 March: Narcisse Cloutier, of the Archdiocese of Quebec.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE EARLY FATHERS AND THE GARDEN OF EDEN.

To the Editor, THE ECCLESIASTICAL REVIEW.

In THE ECCLESIASTICAL REVIEW for April, Father Sutcliffe advances the suggestion that for St. Gregory of Nyssa, the Garden of Eden was not on this earth, but was supramundane. The suggestion is indeed an interesting one, but I for one cannot accept it, and in the following pages I briefly outline my reasons.

Fr. Sutcliffe himself admits that this doctrine, that Paradise was supra-terrestrial, is nowhere explicitly taught in St. Gregory's writings, but thinks it is *implied* in certain passages. I do not propose to examine these passages in detail, for I think most readers will admit that they do not *necessarily* imply the doctrine in question, but are patient of a different interpretation.

No one, of course, doubts that there were early writers who held this strange view of a supra-terrestrial Paradise. Thus St. Irenaeus describes the Garden of Eden as "a place better than this world,"[1] and speaks of man as being cast down thence into the earth.[2] Moreover, he expressly identifies Eden with the Paradise into which St. Paul was caught up, and with the abode of the just such as Enoch and Elias. The idea was doubtless derived from certain Jewish apocalyptic works, such as the *Secrets of Enoch,* and was also accepted by certain heretics, just as the Valentinians, who expressly identified Eden and the Third Heaven.

Origen (185-254), with his allegorizing, seems to have carried this idea still further, and sometimes seems to suggest that Paradise was not a place but a state. In particular, he taught that a body was given to man only in consequence of the Fall, and interpreted in this sense the "coats of skins" mentioned in Genesis III.

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[1] *Demonstration of the Apostolic Preaching,* 12.

[2] *Adv. Haer.,* V, v. 1.

However, this idea of a supra-terrestrial Paradise soon fell into disrepute, doubtless because of the growing popularity of the literal exegesis of the Scripture over the allegorical, and perhaps also in part because of the doubtful orthodoxy of some of Origen's views.

Thus, we get a particularly strong criticism of Origen in St. Methodius, Bishop of Olympus (died about 311). In his *Dialogue on the Resurrection,* St. Methodius expressly denounces the hypothesis of a supra-terrestrial Garden of Eden, and insists that Paradise was situated on this earth. He argues that, if it had really been situated in the sky, the four rivers which are said to have their rise in it would have poured their waters down upon the earth and washed it right away! St. Methodius is consistent, and keeps to the traditional identification of Eden with the Paradise of St. Paul, but merely changes its location. Hence he distinguishes between Paradise and the Third Heaven.

Next we come to St. Basil, the great Bishop of Caesarea, and brother of St. Gregory himself. St. Basil was born in 331 and died in 379. One single quotation will suffice to show that St. Basil rejected the supra-terrestrial Paradise. It is to be found in his Homily "That God is not the author of evils". In this he says: "There was a time when Adam was on high,—not as to place, but as to the direction of his will." [3]

Now we are in a position to consider St. Basil's brother, St. Gregory of Nyssa. The great Cappadocian wrote his chief works after the death of his younger brother, St. Basil. Thus, the *Apologetic Treatise on the Hexameron* was written probably about 380, and the work *On the Making of Man,* a little previously. The *Catechetical Oration* was written some years later, probably about 385. In any case, all these three works are subsequent to the death of St. Basil in 379. Now, in both the *Apologetic Treatise on the Hexameron* and in the work on *Man,* St. Gregory protests that his doctrine is not really different from that of his great brother St. Basil. Hence, we can surely infer that he does not differ from him on the question of the situation of Paradise, or return to the already rejected Origenistic doctrine, especially in view of the fact that, as Father Sutcliffe admits, St. Gregory nowhere expressly teaches it.

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[3] Garnier, 79.

There is the further point, that the idea of a supra-terrestrial Paradise cannot be reconciled with other passages in St. Gregory. Thus, in the *Making of Man,* chapter 3, St. Gregory discusses the difference in the language used in Genesis I, to describe the origin of man, and that of the rest of the universe, and calls attention to the fact that the Creator "first describes in speech the work which He proposes to realize; he says what is to be, and of what architype it is to be the image, and for what it will be made, and what it ought to do when made, *and what it is to rule.* The word or saying contemplates all in advance, so that man has his rank assigned him before his origin, and *is given sovereign authority over all things* before he comes into existence. For it is narrated that God said, 'Let us make man according to our own image and likeness, to command the fishes of the sea and the beasts of the earth and the birds of the heavens and the cattle in all the earth.' . . . The Creator assimilates his form to a beautiful model, sets before him the end for which he will be made, making for him a nature appropriate and proportioned to his faculties, and *suitable for the task allotted to him.*"

It seems quite clear from this passage that, whether man was to fall or not, he was intended to be the lord of the earthly creation, and therefore must have been meant to dwell on the earth, and not away from it. This indeed is clear from the preceding chapter 2, in which St. Gregory explains why man was the last being to appear: "It was not to be expected that the ruler should appear before *the subjects of his rule,* but when *his dominion* was prepared, the next step was that the king should be designated. When therefore the Maker of all had prepared beforehand, as it were, a *royal lodging for the future king.* . . He manifested man thus *in the world.* . . For this reason man was brought into *the world* last after the creation, not being rejected to the last as worthless, but as one whom it behooved to be king over his subjects at his very birth."

Again, St. Gregory in the same chapter explains the purpose of man's creation: " God then introduced man, assigning to him as his task, not the acquiring of what was not there (in the world), but the enjoyment of what was there . . . enjoying God by means of his divine nature, and the *good things of earth* by the sense that is akin to them."

It is to be noted that there is here no suggestion that God placed man on the earth simply because of the foreseeing of his fall, but it is set forth as God's primary purpose for man.

All this is confirmed by the later work of St. Gregory's, the *Catechetical Oration*—the very work from which Fr. Sutcliffe quotes the rather inconclusive statement about the " coats of skins ". Here St. Gregory gives us a very profound treatment of the place of man in the universe. Man, he tells us, is the result of " a mixture and interpenetration of the sensible with the intellectual. . . By a provision of the Supreme Mind there is an intermixture of the intellectual with the sensible world, in order that nothing in creation may be rejected as worthless, as says the Apostle, or be left without its portion of the Divine fellowship. On this account it is said that the commixture of the intellectual and sensible in man is shown forth by the Divine Being, as the description in the cosmogony instructs us. It tells us that God, taking dust from the ground, formed the man, and by an inspiration from Himself He planted life in the work of His Hand, that thus the earthy may be raised up to the Divine, and so one certain grace of equal value might pervade the whole creation, the lower nature being mingled together with the supermundane."

I have quoted this passage in full, because I think an attentive reader will agree that it is quite inconsistent with the idea that the first man was not meant to inhabit the earth, but dwelt before the Fall in some celestial habitation. It thus confirms the impression which is clearly given us by the other passages I have cited.

ERNEST C. MESSENGER.

St. Edmund's College, Ware, England.

THE LATEST THEORY OF SACRIFICE AND OF THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his compendious yet very complete statement of the doctrine of the Mass entitled *The Eucharistic Sacrifice,* No. 24 of The Treasury of the Faith Series, the Rev. B. V. Miller, Ph.D., D.D., cites the several theories of theologians and subjoins, without discussing its merits, the most recent theory of all, in these words:

> This explanation considers sacrifice to consist essentially in the ceremonial offering of a gift to God, as an expression or symbol of homage, petition, thanksgiving, repentance, and so forth. By offering a gift to God is meant handing it over wholly to Him for His possession, use and service, while the word *ceremonial* implies that the complete handing over of the gift must be outwardly and suitably expressed. Hence arises the common, though not universal, element of destruction or immolation, since ordinarily nothing expresses so suitably as this the fact that the gift has passed altogether from man's possession and service into God's.
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> Now, from the first moment of His Incarnation Jesus Christ consecrated His manhood to God, giving it wholly into His possession for use and service, to do His Will in all things, by an act of His human will that was perfect from the first and irrevocable. Here was the offering of a gift to God, but not yet a sacrifice because not yet a ceremonial offering. He first gave outward and suitable ritual expression to the offering at the Last Supper, when He took bread and wine and spoke the words, "This is My Body given for you; this is the chalice of My Blood shed for you." And so He then offered sacrifice. Again, on Calvary, by delivering Himself into His enemies' hands and allowing them to shed His Blood and take His life, He gave outward and suitable expression to the continuing act of perfect offering, and therefore offered sacrifice. Not another sacrifice since it is the same offering differently expressed, and the Last Supper and Calvary have a unity of signification. But when He began His glorious life in heaven He did not give up His priesthood, nor did he retract or alter the act by which He consecrated His manhood wholly to God's service; His manhood is still offered and given to God to do His Will in all things, it is God's possession. And in every Mass He again gives ceremonial expression to this continuing act in the presentation of His Body and Blood under the forms of bread and wine, and the words of consecration. Thus the Mass fulfills all the conditions and contains all the elements of a true and real sacrifice.

This, at the first blush, is a very plausible theory. And if you take sacrifice to be simply the ceremonial offering of a gift to God, it has a clear, logical cogency. But, is this the true concept of sacrifice? Not if we go by Scripture and the consent of mankind. According to Scripture and the practice even of pagan peoples, ceremonial offering is but one of the essential constituents of sacrifice. When the victim is a living one, it always has to be slain. This sacrificial slaying, known as immolation, is of the very essence of sacrifice. It is the physical basis of it. What the foundation is to a building, what the roots are to a tree, that, in the case of a living victim, slaying is to sacrifice. In vain you search the Scriptures, in vain you ransack the classics of pagan antiquity, for an instance where sacrifice consists solely in the ceremonial offering of a living victim. We read in Virgil's Æneid:

> O men of Greece, with blood, a virgin's gore,
> Ye soothed the winds, then sought the Trojan shore.

Abraham made the ceremonial offering of his son Isaac. He set up the altar, placed the wood upon it, laid Isaac on the wood, and lifted the knife to slay him. But God took the will for the deed and Himself provided a vicarious offering. Here was a true ceremonial offering of a gift to God, yet not a sacrifice. It became a sacrifice only when the vicarious offering was slain. When the human race deserved to die eternally because of sin, God provided as vicarious offering His Only Begotten Son, "found in fashion as a man". Did the ceremonial offering He made of Himself in the Supper, by itself, constitute sacrifice? Yes, if the one essential constituent of sacrifice is the ceremonial offering of a gift to God. But no, if His "one sacrifice for sins" (Heb. 10:12) involved the shedding of His Blood to the last drop upon the Cross, as it certainly did. The Blood was offered, and for sin, in the Supper. But the sacrifice remained essentially incomplete until He who made the ceremonial offering dyed the wood of the Cross with the last drop of His Blood.

Where is the use of setting up a new theory of sacrifice? Our Lord's sacrifice of Himself is a sin offering. He came into the world to take away sin by the sacrifice of Himself. Well, here is the rite of the sin offering:

If he offer of the flock a victim for his sin, to wit, a ewe without blemish, he shall put his hand upon the head thereof, and shall immolate it in the place where the victims of holocausts are wont to be slain, and the priest shall take of the blood thereof with his finger, and shall touch the horns of the altar of holocaust, and the rest he shall pour out at the foot thereof (Levit. 4:31-34).

Here are three stages of the one sacrifice. First is the ceremonial offering of the living victim. The owner places his hand on the head of the animal, and so offers and consecrates it for the sacrifice. (Levit. 1:2-4.) Next is the immolation or sacrificial slaying of the victim, which was always done by the sinner. Third and last is the ceremonial offering, or handing over, of the blood of the victim to God at the altar in the holy place. This only the priest could perform. It is the essentially liturgical act.

Now, was the ceremonial offering of the gift to God, to wit, the presentation of the victim at the door of the testimony and the laying of the offerer's hand on the head of the victim, was this ceremonial offering a sacrifice? Yes, according to the theory of sacrifice we are here considering, for the offering was "outwardly and suitably expressed". No, according to the law and rite of sacrifice laid down by God Himself in the Old Testament. It was but the first stage of the sacrifice. It was no more a sacrifice than the contract and undertaking to build a house is the house. What, then, was wanting? What but, in the first place, the immolation of the victim: "And he shall immolate the calf before the Lord." What but, in the second place, the ceremonial offering of the blood of the victim to the Lord at the altar in the holy place. This last is sacrifice in its liturgical completeness, not because it is the ceremonial offering of a gift to God, but because it is the ceremonial offering at the altar in the holy place of the blood of a victim slain in sacrifice. The first ceremonial offering of the victim at the door of the testimony is not sacrifice, but only the inauguration of sacrifice, because sacrifice, whether you view it in the light of the law laid down in Holy Writ, or of the practice of pagan peoples, is never consummated till the victim is slain, and never completed liturgically till the victim slain or some part of the victim slain reaches the sanctuary and the altar.

The Son of God followed out to the letter the law and rite of the sin offering laid down by Himslf in the Old Testament. He consecrated and offered Himself in the Supper under forms of bread and wine, being Priest forever according to the order of Melchisedech; for His priesthood, as the Council of Trent points out, was not to be extinguished by His death. He was slain on Calvary by the sinners of the world. He offers Himself up at the altar in the Christian sanctuary by the hands of His priests from the rising of the sun to its going down. Here, in the Holy Mass, His one sacrifice for sin attains its liturgical fulness and completeness of operation.

The waters of theological criticism leak through the latest theory at every pore. We are told that our Lord offered sacrifice in the Supper, and again offered sacrifice on Calvary. What sacrifice did He offer in the Supper? No other, we are assured, than the Sacrifice of Calvary. It was, then, the Sacrifice of Calvary that was offered in the Supper. If it was not, it must have been a sacrifice other than that of Calvary, and we are assured that it was not. But there was added on Calvary to "the continuing act of perfect offering" made in the Supper the death of Christ upon the Cross. And, according to the express teaching of all Scripture and all Tradition, it was the death of Christ upon the Cross that consummated the Sacrifice of Calvary. So, after all, the act of perfect offering in the Supper which ran on through every stage of the Passion was not a sacrifice, that is, a complete sacrifice, till it culminated in the death of Christ upon the Cross. Plainly it was the immolation of the Victim ceremonially offered in the Supper by Him Who is Priest forever according to the order of Melchisedech. To confound ceremonial offering, which took place in the Supper, with immolation, which took place on the Cross, is a perversion of the rite of sacrifice.

If sacrifice consists essentially in the ceremonial offering of a gift to God, a radical difference in the ceremonial offering will constitute a different sacrifice. Now, the "outward and suitable expression" of the gift in the Supper is bread and wine, together with the form of consecration, and it is difficult to conceive of anything more radically different from this, outwardly, than the sufferings and death through the shedding of blood which featured what is assumed to be the outward expression of the gift on Calvary. It would follow that the Supper and Calvary are two different sacrifices. How, then, are we to understand that there is on Calvary a "continuing act" of offering from the Supper? True, the internal act of offering is continued. But it is in the Mass, not on Calvary, that is continued the ceremonial offering, in which sacrifice is said essentially to consist. So the Mass would be the continuation of the Supper, but not of the Sacrifice of the Cross, which is against the age-long tradition of the Church. What we have on Calvary is outwardly and plainly the immolation of the Victim; and I repeat that to make this the ceremonial offering is to pervert the Scriptural and received notion of sacrifice.

The Council of Trent teaches that the Sacrifice of the Mass is the same as that of the Cross. "The Victim," in the words of the decree, "is one and the same, and the Same (Christ) now offers by the ministry of the priests Who then offered Himself on the Cross, the manner only of offering being different." According to the theory of sacrifice here discussed, it is not the manner only of offering that is different; the offering itself, the ceremonial offering in which the sacrifice is said essentially to consist, is altogether different, as has been pointed out. So the theory is in conflict with the teaching of the Council of Trent. Offering and manner of offering belong to different categories, one to the category of substance and essence, the other to that of "accident," quality and modality, which is non-essential. Between the Sacrifice of the Cross and the Sacrifice of the Mass there is no essential difference. This is Catholic teaching.

St. Thomas teaches, and his words do but embody the teaching of all Scripture and Tradition, that Christ's Body, "from the fact of its being passible and mortal, was apt matter for immolation" (3.a, q.48, a.2, ad 2um), and that the Passion "is the true immolation of Him" (q.83, a.1). According to the theory under review, the death of Christ is not at all to be conceived of as an immolation; we are to think of it as the ceremonial offering of a gift to God. But the whole Christian Church has always regarded it as the immolation of Christ. She mistook immolation, forsooth, she mistook death, for the ceremonial offering of a gift to God! And when St. Paul says that "Christ our Pasch is immolated," he is to be understood as saying that the one essential element of the New Passover is the ceremonial offering of the Lamb!

To conclude. If the offering in the Supper was, in itself and by itself, a complete sacrifice, and the death of Christ upon the Cross, in itself and by itself, a complete sacrifice, then we have two complete sacrifices in the New Law, whereas the Apostle affirms in plain words that Christ offered "one sacrifice for sins" (Heb. 10:12). Two complete sacrifices can not be made out to be one complete sacrifice. Seeing that, as the Apostle teaches, Christ hath by one oblation perfected forever them that are sanctified (Heb. 10:14), the Supper, the Cross, and the Mass cannot be three distinct and complete sacrificial offerings but, as the Apostle has it, one offering, one oblation, begun in the Supper, consummated on the Cross, continued liturgically in the Mass.

Let me add, by way of postcript, that when we say the bloody Sacrifice of the Cross and the unbloody Sacrifice of the altar are one and the same, the words "bloody" and "unbloody" refer to the Victim, not to the Priest nor to the action of offering. The bloody Victim is numerically one with the unbloody Victim. The unbloody Victim, now glorious and immortal, is still Victim because He is still offered on our altars by the same High Priest Who once presented Himself a bloody Victim on the altar of the Cross. He is still Victim because He once was covered with blood, and still bears in His body the scars of the terrible battle in which He vanquished death and hell, fulfilling the prophetic words "Death, I shall be thy death; Hell, I shall be thy destroyer." The Victim is numerically the same, the Priest is numerically the same, the action of offering is still numerically the same, the only difference being in the manner of offering; for He now offers Himself by the hands of His priests, Who first offered Himself without ministers, what time He trod the wine press alone and there was "not a man of the Gentiles" with Him. I say the action of offering is still numerically the same, for He Who first offered and now offers does not repeat the offering. He continues it. He keeps His sacrifice in being and operation. He made the sun and placed it in the heavens. He does not have to make it over again every morning. It still continues to shine by virtue of His creative act. So with His offering for sin, the Sacrifice of our Ransom, the Sun of our spiritual world, which goes round the earth with the dawn, flooding it with light and warmth. He is Himself His own sacrifice, both priest and victim, and when He offers Himself daily by the hands of His priests, He offers His Sacrifice. It was Himself He offered in the Supper; it was He Himself that died upon the Cross; it was He Himself who went down into Hell, and rose again from the dead; it was He Himself that went up into Heaven there to offer His sacrifice for sin behind the veil: Christ at the last Supper, Christ on the Cross, Christ at the right Hand of the Father, Christ in the Mass, ever living to make intercession for us. His intercession, His mediatorship, is His sacrifice, and His sacrifice is Himself—His soul, once sorrowful unto death, now overflowing with joy; His Body, once nailed to the Cross, now glorious and immortal, but still bearing in hands and feet wounds that shine like stars, and in the Heart a wound that is become for us the fountain of love and of the life that is everlasting.

RIGHT REV. ALEX. MACDONALD.

"WHY BE ANOINTED?"

To the Editor, THE ECCLESIASTICAL REVIEW.

What does Father Feld mean by a "deep and lively faith" in the Sacrament of Extreme Unction? Would he imply that those who, for reasons of prudence, are inclined to disagree with some of his assertions, lack such "deep and lively" faith?

We note with pleasure the caption "Why Be Anointed?" It is ever so much better than, say: "Why Receive Extreme Unction?", though the latter title is official. Some would prefer to speak of the "Sacrament of the Oils". The expression "Extreme Unction" has, we regret to say, an evil connotation.

Now as to one of the secondary effects of the Sacrament—the remission of temporal punishment. We know that *all* the Sacraments, if properly received, remit temporal punishment; particularly Baptism, Penance and Extreme Unction. But on what *official* declaration of the Church does Father Feld ground his assertion (one shared, it is true, by other writers) that Extreme Unction remits—by virtue of the Sacrament—*all* the temporal punishment due to sin, so that " the soul of the man who dies after receiving Extreme Unction, at least with attrition or imperfect contrition, goes straight to heaven"? If that is true of Extreme Unction, why should it not be true also of Confession?

Again, what sense would there be in praying for the souls of those who die after having received this Sacrament in what we may consider a reasonably good disposition?

And suppose the man does not die, after all. Well then, as far as remission of temporal punishment is concerned, he would be in the same case as if he had just received Baptism. And every time he receives Extreme Unction again, this happy purgation would be repeated.

This may be a " consoling " doctrine, but is it true? Even the approval of such giants as Aquinas, Albertus Magnus and others cannot make it more than a pious opinion. And we venture to say that, in view of the increasing laxity of morals, it is a dangerous opinion.

SACERDOS.

" MORE SINNED AGAINST THAN SINNING."

To the Editor, THE ECCLESIASTICAL REVIEW.

Permit me, as one of the correspondents, though unnamed, to whom Dr. Ryan refers in his article " Two Disputed Questions," in the June issue, to make a few observations.

I regret that I cannot agree with Dr. Ryan when he asserts that the Pope seems to grant to the innocent party the right to coöperate with the guilty one in the conjugal act when a mechanical device is used for contraceptive purposes.

Dr. Ryan maintains that this form of coöperation as well as the one usually termed onanistic, is purely material and hence is permitted " ob gravem omnino causam ", according to the Encyclical.

To my mind Dr. Ryan is wrong. He defines formal coöperation as " a going with the intention of the other," or, which is the same, " approving of the evil purpose of the act ". This definition, I submit, is correct if taken in the complete sense.

Otherwise, a virgin would be guiltless if, under duress, she yielded to her oppressor, all the while honestly protesting her disapproval of the evil act. Moral theologians, for example, Noldin, Arregui, Vermeersch, Ferreres, and others, teach that there are two forms of formal coöperation, the one explicit, the other implicit, both sinful. In the former the agent goes with the intention of the other in the act. In the latter he does not do so explicitly, and yet we have formal coöperation; for the agent freely coöperates with an act which, he knows, can have but *one purpose* and that an *evil one*. In this case, remarks Noldin, the coöperator's act belies his words of protest. He is guilty.

Such coöperation, I maintain, obtains in the conjugal act when a mechanical device is used from the outset. The whole act, from its inception, can have no other but a perverse purpose. Hence, it is intrinsically wrong for both parties.

This, it seems to me, is not the case in onanistic relations. Here the act is divisible. It always begins correctly, and it *can have* a right termination. It often has that termination by reason of the sudden change of mind in the guilty. Hence, moral theologians permit the innocent party to act in one case and not in the other. The first part of the act is by no means separated from its termination by a mere mental abstraction, as Dr. Ryan seems to think.

Of course, Dr. Ryan does not teach that the Supreme Pontiff states that such coöperation is lawful. But he does say that the Pope does not make a distinction between the two forms in that paragraph of the Encyclical where the Holy Father speaks of the innocent party as "more sinned against than sinning". This is tantamount to saying that the Holy Father has failed to make clear the Church's teaching in one of the most important points of the whole Encyclical.

By the way, Fr. Vermeersch, S.J., at present Professor of Canon Law at the Gregorian University, Rome, does not agree with Dr. Ryan. For in the *Periodica,* February, 1931, p. 56, he says, in reference to the paragraph under discussion: "Verum hic legenti confusio quaedam vitanda est, quasi ipsa permissio (sc. ordinis recti perversionis) semper licita sit. Ex ipsis documentis Pontificiis, quae Pontifex nec repetere debebat neque abrogare intendit, materialis illa coöperatio tunc solum licita fit cum bene inchoatus actus sola alterius culpa non perficitur; sed eadem graviter culpanda foret si actio ab initio artificiose vitiata esset."

Is it at all probable that the Holy Father totally disregarded, in his Encyclical, the previous condemnations of the Roman Congregation, in a matter so highly important, one thoroughly examined, and one in which no new viewpoint has developed in the meantime?

PHILIP H. BURKETT, S.J.

Philadelphia, Pa.

Reply.

To the Editor, THE ECCLESIASTICAL REVIEW.

The question asked in the last paragraph of Father Burkett's communication I answer negatively, as I have already done in the June issue of the REVIEW. Nevertheless I contend that the text of the Encyclical leaves the matter in doubt, even though the doubt is not sufficiently weighty to justify a confessor in departing from the hitherto observed discipline.

Of course, I am aware of and accept the doctrine of "implicit" coöperation, but I suggest that it is like the flowers that bloom in the spring; it has "nothing to do with the case". At least, nothing that matters. The wife who protests against onanistic intercourse which from experience she knows will terminate in the intrinsically wrong *actus retrahendi,* and yet permits the necessary previous action, "belies her word of protest" quite as positively as the wife who reluctantly permits intercourse with the interposition of a sheath. The protests of both may be sincere, even though they are not supported by physical force. Father Burkett insists that onanistic intercourse can have a right termination; so can the other kind. Nor does the mere use of a sheath render the first part of the action intrinsically evil. Obviously a legitimate termination is less likely in the latter case, but I do not think that a valid distinction between formal and material coöperation can emerge from the varying degrees of improbability in the outcome.

Therefore, I still maintain that both forms of perverted intercourse are intrinsically wrong, that consent under duress

is not formal coöperation in either case and that the distinction between the beginning and the end of the action is in both cases a mental abstraction, without practical moral significance. In onanistic as well as in the other kind of perverted intercourse, the wife " ob gravem omnino causam " coöperates in a process which " ex ordinariis contingentibus " she knows will terminate perversely. The husband does not tell her beforehand that he is going to change his perverse intention. Surely Father Burkett is in error when he asserts that onanistic intercourse " often " has a licit ending " by reason of the sudden change of mind in the guilty."

JOHN A. RYAN.

ADHUC DE MIXTIS RESERVATIONIBUS.[1]

To the Editor, THE ECCLESIASTICAL REVIEW.

" THE ECCLESIASTICAL REVIEW ", mense Februario proxime elapso,[2] agens de casibus a jure et ab Ordinario reservatis, affirmat Ordinarium sibi reservare posse peccatum *ratione peccati* cui a jure imposita est censura *latae sententiae,* sive ista censura sit reservata ipsi Ordinario, sive " nemini " reservata. Codex, ait THE ECCL. REV., prohibet quidem Ordinariis, quominus istos casus sibi reservare valeant, sed non integre et absolute; ipsa enim putat hujusmodi prohibitionem limitibus affici verbo *regulariter* dumtaxat. Aliis verbis, Ordinarii, prosequitur praefata ephemeris, dum sibi reservare nequeunt *regulariter* (as a rule) peccata quibus adnexa est jure censura, sive reservata Ordinario, sive "nemini" reservata, attamen, si in extraordinariis adjunctis, id sibi expedire videbitur, praefata peccata sibi reservare possunt.

Paucis dispicere oportet utrum haec opinio revera praescriptis Codicis congruat necne.

De Ordinariorum facultate circa casus a jure reservatos haec habet Codex: " Prorsus ab iis peccatis sibi reservandis omnes abstineant quae jam sint Sedi Apostolicae etiam ratione censurae reservata, et regulariter ab iis quoque quibus censura, etsi nemini reservata, a jure imposita sit." (Can. 898.)

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[1] Confr. THE ECCL. REV., Nov. 1924.

[2] " Cases Reserved by Code and by Ordinary ", Feb. 1931.

Ex allegato canone colligitur: (a) Omnibus stricte inhibetur, sub poena nullitatis, quominus sibi reservare valeant casus, quibus adnexa est jure censura reservata. Id enim expresse constat ex ipsius canonis verbis: "Prorsus ab iis peccatis sibi reservandis omnes abstineant." Et hujusmodi inhibitio nullam patitur exceptionem; secus admittenda foret, uti patet, *mixta* reservatio. Ast "nulla est *mixta* (idest pontificia simul et episcopalis) reservatio: nec esse potest; nam quae ad superioris judicium avocantur, ipso jure a jurisdictione inferiorum subtrahuntur: alias, data ab illo absolutio prope inutilis foret. Itaque non potest Ordinarius sibi quoque eos casus reservare, qui R.P. sunt reservati; et si quos reservaverat, illos postea R.P. sibi reservet, reservatio episcopalis ipso jure evanescit." Ita clariss. D'Annibale (I, n. 339, nota 19).

Cum igitur non sit, nec esse possit *mixta* reservatio, liquido patet numquam reservari posse casus quibus jure adnexa est censura reservata.

(b) Omnibus inhibetur reservari posse *regulariter* (as a rule) peccata quibus censura, etsi nemini reservata, a jure imposita sit, ut manifeste apparet ex secunda parte allegati canonis. Vi igitur hujus dispositionis ea tantummodo peccata reservari possunt quibus a jure imposita est censura "nemini" reservata. Porro facultas reservandi talia peccata numquam *regulariter* exercenda est (never as a rule).

(c) Prima pars Can. 898 est *irritativa,* adeo ut quaevis reservatio contra illius dispositionem lata, irrita infectaque sit, nullumque propterea sortiatur effectum. Altera pars est *directiva,* qua *valide* quidem sed *illicite* restringitur jurisdictionis exercitium, atque respicit peccata quibus censura "nemini" reservata a jure imposita est.

(d) Verbum *regulariter* in allegato canone appositum refertur, uti evidens est, non ad partem *irritativam,* sed *directivam.*

Ex dictis manifeste patet conclusionem ad quam pervenit "THE ECCL. REV.", esse omnino erroneam: scilicet Regulares non posse valide absolvere poenitentem qui ob suum peccatum incurrit censuram inflictam Can. 2319 vel. Can. 2350 § 1, si Ordinarius ista peccata reservaverit *ratione peccati.* Imprimis haec conclusio a pluries citato canone, sive ejus pars *irritativa,* sive ejus pars *directiva* inspiciatur, nullimode colligi potest.

Deinde, hac conclusione admissa, admittenda quoque foret *mixta* reservatio; semper enim inferior superioris jurisdictionem limitibus circumscriberet. Atqui nulla est, nec esse potest *mixta* reservatio, uti satis superque constat et dictis. Ergo . . . .

Ex superius allegatis tria sponte fluunt:

1. Peccata quibus jure adnexa est censura reservata *nunquam,* nec ullo sub respectu, idest nec *ratione peccati,* reservari possunt.

2. Ordinarius loci id unum jure communi potest, nempe posse sibi reservare ea tantummodo peccata quibus censura "nemini" reservata a jure imposita est; ast nunquam "*regulariter*" (never as a rule).[3]

3. Regulares valide absolvere possunt poenitentem censura irretitum sive Can. 2319 sive Can. 2350 § 1, licet peccata quibus ista duplex censura inflicta est, Ordinarius sibi reservaverit *ratione peccati.*[4]

Ivo Vitali, O.F.M.

Catskill, N. Y.

Reply to Father Vitali's Objections.

Before the arguments presented by Father Vitali in the above rejoinder are answered, it will be well to enter into a more detailed explanation of the position taken in our February issue, pp. 190-192.

In virtue of a centuries-old privilege granted by the Holy See, regulars who have been approved by the local Ordinary to hear the confessions of seculars can without any further special delegation absolve from censures *latae sententiae* which have been inflicted and reserved to the Ordinary *a jure communi,* provided the crime has not been brought before the external forum.[5] This privilege no longer empowers them to

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[3] Woywod si revera affirmat, Ordinarium non posse sibi reservare hujusmodi peccata, nec peculiaribus quidem de causis (in extraordinary instances), procul dubio ejus opinio a veritate prorsus aliena est.

[4] Confr. Can. 894.

[5] St. Alphonse, *Theologia Moralis, ed. L. Gaudé* (Rome: Vatican Press, 1912), lib. VII, n. 99; A. Vermeersch, *De Religiosis* (Bruges, 1902), I, n. 516, 4); Noldin, *Summa Theologiae Moralis,* Suppl. II: *De Censuris* (Innsbruck: Fel. Rauch, 1923), n. 95, *b.* While some maintain that canon 613 revoked this faculty for those regulars who had obtained it only by communica-

absolve from censures reserved to the Holy See.[6] Neither does it empower them to absolve from censures or sins which the local Ordinary has reserved to himself.

In view of this latter restriction placed on that privilege of regulars the question is raised whether or not a regular, enjoying the usual faculties for hearing the confessions of seculars, can still absolve seculars from a case to which the Code attaches a censure reserved to the Ordinary, if the latter has also reserved the same case to himself *ratione peccati.* For instance, canon 2350 § 1 punishes abortion with excommunication *latae sententiae* reserved to the Ordinary. Can the Ordinary also reserve this sin *ratione peccati?* And, if he does so, can regulars nevertheless absolve from this sin in virtue of their privilege without special faculties from the Ordinary? Manifestly if the Ordinary can add a reservation *ratione peccati* to a case already reserved to him by the Code *ratione censurae,* regulars cannot absolve from it unless they obtain special faculties from him. Father Vitali in the above letter vigorously denies that the local Ordinary can reserve to himself *ratione peccati* a sin already reserved to himself by the Code *ratione censurae,* and maintains that notwithstanding such action on the part of the bishop, regulars could still make use of their privilege. He draws this conclusion from canon 898. But does this canon warrant the conclusion or even a probability that a bishop cannot reserve to himself *ratione peccati* a sin already reserved to him by the Code *ratione censurae?*

The first sentence of canon 898 reads: " Prorsus ab iis peccatis sibi reservandis omnes abstineant quae iam sint Sedi Apostolicae etiam ratione censurae reservata." This part of canon 898 forbids all who enjoy the power of reserving sins to reserve to themselves *ratione peccati* any sin which is reserved to the Holy See, whether *ratione peccati* or *ratione*

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tion, even they admit that the opposite view that canon 613 does not revoke privileges already acquired by communication is so well founded that practically it must be admitted to retain its force. Cf. J. P. Kelly, *The Jurisdiction of the Simple Confessor,* Catholic University of America, Canon Law Studies, n. 43 (Washington, 1927), p. 53-60.

[6] Whatever privilege they may have had to absolve from censures reserved to the Holy See were finally revoked by Pius IX, const. *"Apostolicae Sedis",* 12 Oct. 1869—*Fontes,* n. 552. Cf. Noldin, *loc. cit.*

censurae. The more common opinion holds that this prohibition renders an added reservation by some legislator inferior to the Holy See, not only illicit but also invalid.[7] On the one hand, by reserving a case to itself, the Holy See withdraws it from the jurisdiction of all inferior authority. On the other hand, the word *prorsus* seems to convey the equivalent of an invalidating clause as required in canon 11. This and no more is what D'Annibale maintains in the words quoted by Father Vitali. D'Annibale does indeed insist and with good reason that a *mixed* reservation is not tenable. But he is speaking only of a case that is reserved *to the Holy See* and to which an Ordinary would attach another reservation: the latter would be contrary to law and (as the all but universal opinion holds) invalid. Making a further application, D'Annibale very properly maintains that, if an Ordinary had first reserved a case to himself and the Holy See later reserved the same case *to itself,* the Ordinary's reservation would thereby be vacated.

Canon 898 continues: ". . . et regulariter [abstineant] ab iis quoque [sibi reservandis] quibus censura, etsi nemini reservata, a iure imposita sit." In this latter part, canon 898 furthermore forbids all Ordinaries to reserve to themselves other cases to which the law itself attaches a censure without reserving it to the Holy See. But regarding this latter prohibition three questions arise: 1. Does it embrace all cases to which a censure is attached by law—both those not reserved to anyone as well as those reserved to the Ordinary? 2. Does this prohibition render a contrary reservation by the Ordinary to himself invalid? 3. May Ordinaries by way of exception reserve one or the other of those cases to themselves?

As regards the first question, all admit that, generally speaking Ordinaries may not reserve to themselves cases to which the law attaches a censure, whether the latter be reserved to the Ordinary or to no one.

To the second question the reply is that the prohibition does not oblige under pain of invalidity, but only under pain of guilt. In the first place, whereas the early part of the canon absolutely (*prorsus*) forbids the reservation to the Ordinary of cases already reserved to the Holy See, the second part forbids only as a rule (*regulariter*) the reservation to the Ordinary of other cases established by the Code. The word *regulariter* lays down only the usual norm but at the same time implies that in exceptional circumstances the reservation of these cases by the Ordinary to himself is permissible. This becomes more evident when the latter section of canon 898 is compared with the letter of the Sacred Congregation of Bishops and Regulars, 26 November, 1602, of which more will be said below. In the next place, in the very nature of the cases there is a vast difference between the first part and the latter part of canon 898. Cases reserved to the Holy See are withdrawn from the competence of all inferior authorities; therefore by reason of the Holy See's primacy as well as of the word *prorsus* (which is read as equivalent to an invalidating clause), the almost unanimous view of canonists holds that Ordinaries cannot validly reserve to themselves cases already reserved in any manner to the Holy See. On the other hand, cases to which the law attaches a censure, either reserved to the Ordinary or not reserved at all, are in no wise withdrawn from the jurisdiction of the Ordinary. Hence there is no intrinsic reason why the prohibition in the second part of canon 898 should render a contrary reservation invalid. But most telling of all is the total absence of any word in the latter part of canon 898 which can be construed as explicitly or equivalently declaring a forbidden reservation invalid. Yet canon 11 demands that much before a law can be considered invalidating.

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[7] Even authors who favor this opinion admit that some hold the opposite view that this is a mere prohibition. But they seem to refer to older authors. Cf. Cappello, *De Sacramentis,* Vol. III, pars I: *De Poenitentia* (2. ed., Turin: Marietti, 1929), n. 519, 5, 1°; A. Vermeersch,—J. Creusen, *Epitome Iuris Canonici,* II (4. ed., Malines: H. Dessain, 1930), n. 178.

As regards the third question, far from declaring the reservation contrary to the second part invalid, canon 898 permits the reservation by way of exception. The word *regulariter* restricts the prohibition to a usual norm, implying at the same time that exceptionally such a prohibition may be justified. When? The answer to this question will be found already in the letter of the Sacred Congregation of Bishops and Regulars, 26 November, 1602,[8] and repeated in the instruction of the Holy Office, 13 July, 1916, regarding reserved cases.[9]

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[8] *Fontes,* n. 1615.

Notwithstanding the prohibition contained in the latter part of canon 898, an Ordinary can expressly reserve such cases to himself *ratione peccati* when it is warranted because of their frequency, because of the scandal they cause or because of any other necessary reason.[10] And to judge these causes and to make the reservation, the Ordinary does not need any special permission of the Holy See, but can proceed in conformity with the canons of the chapter on the reservation of sins. But what—it might be objected—if the circumstances do not justify this extraordinary reservation? Will it stand? It does not rest with any confessor to sit in judgment on such matters. Since even an unlawful reservation of this kind is not invalid, it will effectively limit his faculties and he will be bound to conform to it until the Holy See has determined otherwise.

While Father Vitali admits that the Ordinary can in extraordinary circumstances reserve to himself *ratione peccati* cases to which the Code has attached a non-reserved censure, he absolutely denies that the Ordinary can under any circumstances reserve to himself *ratione peccati* a sin for which the Code inflicts a censure reserved to the Ordinary. Now canon 898 does not exclude but includes the power of making such a reservation. After absolutely forbidding the special reservation of cases already reserved to the Holy See, the canon proceeds to determine the Ordinary's power of reserving all other classes of censures, inflicted by the Code, whether reserved to the Ordinary or not reserved at all. The clause *etsi nemini reservata* does not limit this prohibition to cases of unreserved censures, but explicitly includes them.

This becomes clearer when this section of canon 898 is compared with the above-mentioned letter of the Sacred Congregation of Bishops and Regulars, 26 November, 1602, which omits the word *etsi* and forbids the special reservation by the Ordinary of a censure imposed by canon law *cuius absolutio nemini reservata sit.* If the Code had omitted that word *etsi,* there might be some reason for restricting this part of canon 898 to forbidding bishops to reserve only cases of unreserved censures. As it is, however, that word *etsi* merely explicitly includes the one case without excluding the other, so that the latter part of canon 898 refers to all censures inflicted by the Code except those mentioned in the first part. That clause is equivalent to forbidding Ordinaries regularly to reserve cases to which is attached by law a censure, whether reserved to the Ordinary or not reserved at all. The whole context of canon 898 forces one to this reading.

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[9] *Fontes,* n. 1302.

[10] It might be objected that then the Ordinary could frustrate the privilege granted regulars by the Pope. If by this is meant that the Ordinary might reserve such cases to himself *ratione peccati* merely for the purpose of circumventing the papal privilege of regulars, he would not be justified in making the reservation and would scarcely be upheld by the Holy See. If, however, he has any other sufficient reason, that reservation would indeed prevent regulars from using their privilege, but only *per accidens* and by way of exception, without taking the privilege away.

Suppose that the latter part of canon 898 did not refer in any way whatsoever to cases of censures inflicted and reserved to Ordinaries by law; neither does the first part; then canon 898 does not impose any prohibition whatsoever upon Ordinaries reserving such cases to themselves. But no other canon of the Code contains any prohibition of that kind. Hence if the second part of canon 898 does not forbid Ordinaries regularly to reserve to themselves cases of censures inflicted and already reserved by general law, there is no prohibition at all against such special reservation of cases already reserved to them by law, and they enjoy a greater liberty regarding these cases than regarding those for which the Code inflicts an unreserved censure, which according to canon 898 they can reserve only for extraordinary reasons. From all this only one conclusion can be drawn: canon 898 in its second part forbids indeed that Ordinaries reserve to themselves *ratione peccati* cases for which the Code inflicts a censure reserved to themselves, but this prohibition binds neither under pain of invalidity nor in all cases.

Take the arguments which Father Vitali adduces in the above communication. From canon 898 he deduces that every reservation by Ordinaries for themselves of cases for which the law inflicts a reserved censure is null and void. "Id enim expresse constat ex ipsius canonis verbis: 'Prorsus ab iis peccatis sibi reservandis omnes abstineant.'" In this question the omission of the following relative clause leaves the sense of the quotation incomplete; for the words *iis peccatis* are undetermined except by that relative clause which forbids, not the special reservation by Ordinaries to themselves of all cases of censures reserved by law (as Father Vitali would have it), but only of " those sins which are already reserved to the Holy See even by reason of censure ". That is the extent of the first part of canon 898.

The quotation from D'Annibale, as was shown above, does not convey any other meaning. But what is a *mixed* reservation? D'Annibale is not using that expression in the sense Father Vitali gives it. D'Annibale merely denies the possibility of an Ordinary reserving to himself a case which is already reserved *to the Pope.* In this he agrees with the almost unanimous opinion; but he says nothing whatsoever of a special reservation by the Ordinary to himself of a case already reserved to him by law.

What Father Vitali says under (b) has been disproved above, where it was shown that the Ordinary is forbidden as a rule (*regulariter*) to reserve to himself *ratione peccati* cases for which the Code inflicts a censure, whether reserved to the Ordinary or not reserved at all; that this prohibition does not bind under pain of nullity, so that the reservation will always be valid; and that for good reasons he can reserve not only validly but also lawfully either the one or the other case.

As to what he says under (c), the almost unanimous opinion readily admits that the first part of canon 898 is invalidating (*irritativa*) ; but that first part of canon 898 does not extend so far as Father Vitali extends it. It is likewise admitted that the second part is directive; but it has also been proved above that it cannot be taken in the restricted sense in which Father Vitali understands it. Since, then, Father Vitali's arguments have been disproved, it follows that they do not refute the reply previously given and renewed more completely above.

As far as concerns the reply that Woywod gives in the May issue of *Homiletic and Pastoral Review,* pp. 869-870, there is no such conflict as is there supposed to exist, if the Ordinary actually reserves to himself *ratione peccati* a sin already reserved to him *ratione censurae* by the Code. First, canon 2246 § 3 prescinds from the reservation which the Ordinary can validly and in given circumstances even lawfully add to the case. If the Ordinary has actually made that added reservation, it is true that, whereas, for example, inculpable ignorance would excuse both from the censure and from the reservation *ratione censurae,* nevertheless the reservation *ratione peccati* added by the Ordinary would still hold. In this there is no conflict. The former is the usual result in view of canon 2246 § 3; the latter is the exceptional consequence of the special act of the Ordinary permitted him by canon 898 for exceptional circumstances. In such a contingency the Ordinary would not say that the specific case established by the Code is reserved, but that he reserves to himself *ratione peccati* the same sin—a power which, as was shown above, canon 898 confers upon him.

Finally, even if, as Woywod contends, it were probable that Ordinaries are forbidden to reserve to themselves *ratione peccati* a case already reserved to them by the Code *ratione censurae,* it would not follow that they could not validly reserve such cases. For this would be an invalidating law. Now canon 15 states that even an invalidating law does not oblige *in dubio iuris;* hence the invalidating force of this limitation of the Ordinaries' powers does not hold and they can validly make such a reservation.

From all this it follows that an Ordinary may not as a rule (*regulariter*) reserve to himself *ratione peccati* a case to which the Code already attaches a censure reserved to the local Ordinary or not reserved at all. This prohibition does not in any circumstances render such a superimposed reservation invalid. Under certain conditions that prohibition does not exert its force so that by way of exception *propter frequentiam, scandalum, aut aliam necessariam causam* such a reservation would also be lawful. Finally, if a local Ordinary does reserve to himself *ratione peccati* a sin for which the Code inflicts a censure *latae sententiae* and reserves it to the Ordinary, regulars with only the usual faculties to hear the confessions of seculars cannot validly absolve from it.[11]

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[11] Vermeersch–Creusen, *Epitome Iuris Canonici* (4. ed., Malines: H. Dessain, 1930), II, n. 178, 3; Mothon, *Institutions Canoniques* (Bruges: Société Saint-Augustin, 1924), II, 163, footnote 7, III°; Blat, *Commentarius Textus Codicis Iuris Canonici* (Rome: Ex Typographia Pontificia in Instituto Pii IX, 1920), lib. III, pars I, p. 265.

THE INSTRUCTION ON CHURCH MUSIC.

Qu. While we can readily agree with the statement that the Proper of the Mass, as sung by the choir, does not constitute a notable part of the Mass and therefore may be omitted without mortal sin—for a single Mass—what should we say of those who treat the law with utter contempt and in the twenty-five years and more that have elapsed since the Motu Proprio of Pope Pius X, have never had the Proper sung once?

There are choirs in this country which still sing responses after Epistle and Gospel; who sing "Gloria in excelsis Deo" and "Credo in Unum Deum". It is certainly not impossible for them to be silent at such times. There are many who absolutely have never even heard that the Mass has a Proper, which is invincible ignorance on their part, for the pastor has never once mentioned such a thing.

There are innumerable churches throughout the country where the Requiem, particularly the Dies Irae, is butchered by paid singers who certainly could and would sing it correctly if the pastor so ordered. We know of one church which has a nationally known choir for concerts, where even the Kyrie in Requiem Masses is at the whim of the organist. Sometimes she sings or recites it in whole, sometimes only in part.

The writer can testify that it does require a struggle to get the Proper sung or chanted, but chiefly because of the opposition of priests! I have known one pastor to stand in the pulpit and publicly express contempt for his assistant who was following the rubrics.

PASTOR.

Resp. Pius XI, in his Apostolic Constitution, *Divini cultus sanctitatem,* 20 December, 1928 ("De liturgia deque cantu gregoriano et musica sacra quotidie magis provehendis"), has himself acknowledged and deplored the fact that in many churches the rules laid down by the *Motu proprio* of Pius X in 1903 have been totally or partially disregarded: "Jam vero dolendum hic est quibusdam in locis eas leges sapientissimas plene non fuisse in usum deductas; ideoque optatos fructus inde perceptos non esse. Namque probe novimus vel dictitasse aliquos se eis legibus non teneri quae tam sollemniter edictae fuerant; vel nonnullos, primum quidem iisdem paruisse, sed pedetentim ei musicae generi indulsisse quod est omnino a templis arcendum. . ." (See *Acta Apostolicae Sedis,* Vol. XXI, p. 35, last paragraph.)

All the regulations made by Pope Pius X in 1903 are endorsed and confirmed by Pius XI and, far from being abrogated by desuetude, are more obligatory than ever. Accordingly—

1. The Proper of a "Missa Cantata" or "Solemnis" must be entirely sung (or at least recited aloud, *recto tono,* if the choir is not able to sing it all).

2. The responses "Deo gratias" after the Epistle or "Laus tibi, Christe" after the Gospel, ought *not* to be chanted by the choir.

3. The intonation of the Gloria and of the Credo must not be repeated by the choir.

4. Even in Requiem Masses no mutilation or omission may be tolerated in the singing of the Kyrie, of the Dies Irae, or even of the Gradual and Tract.

All priests and choirs must abide by the *Motu proprio* of Pius X. He commanded (paragraphs 8 and 9): ". . . As *the texts* which may be rendered in music, *and the order* in which they are to be rendered, *are determined* for every liturgical function, it is *not lawful* to confuse this order or to change the prescribed texts for others selected at will, or *to omit them entirely or even in part,* save when the rubrics allow that some versicles of the text be supplied with the organ, *while these versicles are simply recited* in the choir. . .

"The *liturgical text must be sung* as it is in the books, *without alteration* or inversion of the words, *without undue repetition,* without breaking syllables, and always in a manner intelligible to the faithful who listen."

These clear rules need only one comment, namely, that they require wholehearted obedience.

"CONFITEOR" SAID THRICE IN LAST SACRAMENTS.

Qu. If a priest is administering the last Sacraments to a patient in a hospital and there is no one at hand to act as server, must the Confiteor be said three times by him, once for Communion, once for Extreme Unction, once for the last blessing?

Resp. The Confiteor is to be said by the priest three times. The Ritual is clear on what prayers may be omitted in such a circumstance, but it does not appear that the Confiteor is among these. It calls for the Confiteor in each instance. See Wapelhorst, p. 553—eleventh edition, 1931: " Debet repeti etsi ante Communionem recitatum fuerit.—S. C. Ind., 5 Feb., 1841."

INTRODUCTION OF NEW PRAYERS IN PUBLIC WORSHIP.

Qu. What law governs the use of prayers in public worship? In what way may new litanies or prayers be introduced?

Resp. Canon 1259, § 2 reserves to the Holy See, i.e. to the S. Congregation of Rites, the approbation of new litanies for public recitation: "Loci Ordinarius nequit novas litanias approbare publice recitandas." Accordingly, the imprimatur of the diocesan Ordinary suffices that a new litany may be said privately. See Ayrinhac, *Administrative Legislation,* last lines of p. 127: " Ordinaries may approve litanies for *strictly private* recitation or singing; these do not even require approbation except for their publication or circulation among the faithful."

Now the S. Congregation of Rites by its decrees 3820 ad 1 and 3916 has decided that the recitation of a prayer is *public* when it is performed by *several persons in common* and in *a church* or in *a public oratory,* even in the absence of any presiding priest. Decree 3981 positively forbids even religious communities to recite or sing in common, " in choro publico vel publico oratorio ", new litanies not yet approved by the Holy See.

In regard to the publication or private recitation of a new litany, the imprimatur given by the Ordinary of the author, or of the printer, or of the publisher, holds good everywhere in the whole Church (Canon 1385, § 2).

PLENARY INDULGENCE FOR ROSARY RECITED IN CHURCH.

Qu. What conditions are there for the gaining of a plenary indulgence for the recitation of the Rosary before the Blessed Sacrament?

Resp. In order to gain the plenary indulgence attached to the recitation of the beads before the Blessed Sacrament, it is sufficient that the consecrated species be present in the tabernacle, which is closed. See *Acta Apostolicae Sedis* for

1928, p. 377: "Omnibus et singulis christifidelibus, qui poenitentes et confessi ac sacra Communione juxta morem sint refecti, *ante* Sacratissimi Corporis Christi *Sacramentum* ad publicam fidelium venerationem expositum, *vel etiam in tabernaculo adservatum,* tertiam Beatae Mariae Virginis Rosarii partem devote recitantibus, quotiescumque id egerint, Plenariam Indulgentiam et remissionem misericorditer in Domino in perpetuum concedimus."

"ET INCARNATUS EST" AT CHRISTMAS.

Qu. What rule governs the ministers of the Mass at the singing of "et incarnatus est" on the feasts of the Annunciation and Christmas?

Resp. At the singing of the words "et incarnatus est", etc. on the feast of Christmas and of the Annunciation, the celebrant, deacon and subdeacon are not obliged by any rubric to proceed to the main altar in order to kneel there. It is sufficient and even better that they kneel in front of their bench or seats.

INDULGENCES FOR RECITING BREVIARY IN CHURCH.

Qu. What are the conditions for the gaining of indulgences for recitation of the Breviary before the Blessed Sacrament?

Resp. On 23 October, 1930, Pius XI granted a plenary indulgence to all clerics in Sacred Orders who recite the integral Office of a day before the Blessed Sacrament either exposed to public adoration or enclosed in the tabernacle. Moreover, by a decree of 5 December, 1930, this favor was extended to all religious communities of women who are obliged by their rule to recite daily the Divine Office.

This indulgence is to be gained on the usual conditions, "suetis conditionibus". This technical expression means primarily the requirements mentioned in canon 925 of the Code: "Ut quis capax sit sibi lucrandi indulgentias, debet esse baptizatus, non excommunicatus, *in statu gratiae,* saltem in fine operum praescriptorum, subditus concedentis. Ut vero subjectus capax eas revera lucretur, debet habere *intentionem saltem generalem eas acquirendi,* et opera injuncta implere statuto tempore ac debito modo secundum concessionis tenorem."

When it is a question of *plenary indulgences,* the expression "suetis conditionibus" means also confession, Communion, the visit of a church, and some vocal prayers (v.g. five Paters and Aves) for the Pope's intentions.

This is plainly stated, not in the Code, but in the preamble of the official *Raccolta* published in 1898 by order of Pope Leo XIII. We read on page 19, No. V, of the English translation approved by the S. Congregation of Indulgences: "To gain plenary indulgences, confession, Communion, a visit to some church or public oratory, and pious prayers are *usually prescribed.*"

By the very fact of reciting our Breviary before the Blessed Sacrament, we visit a church or oratory. In regard to confession, any person who says Mass or receives Communion at least five times a week enjoys the favor granted by canon 931, § 3: "Pious Christians who are in the habit of going to confession twice a month, . . . or of receiving Holy Communion daily . . . even though they abstain once or twice a week, *gain all indulgences requiring confession, without actually approaching the sacred tribunal,* excepting only the indulgence of the jubilee or one granted in the form of jubilee".

ATTENDANCE AT SUNDAY MASS.

Qu. I ask your judgment on the following problems.

We have our parish Masses at 6:45 and 9 A.M. There are three classes of workmen whom we must keep in mind. Class A works seven days a week. The workday starts at 7 on weekdays and at 8 on Sunday. Some of the men miss Mass regularly, claiming that they are exempt. Many of the men never miss Mass, but they complain about those who do.

Class B starts work every third Sunday at 8 o'clock and works through till midnight. Some of the men neglect Mass because of the long hours ahead of them, and claim exemption from the obligation on this account.

Class C works from midnight to 8 A.M. Some of the men claim that they are too tired to attend Mass on Sunday, although on weekdays they loiter about after work or do odd jobs around home. A particular kind of fatigue seems to attach to Sunday mornings. Some of the men in these classes claim exemption, but I have always insisted on obedience to the obligation of the Sunday Mass. The problem has been very practical for the Knights of Columbus in determining a standard of practical faith.

Resp. The pastor is quite right in insisting on the obligation of Sunday Mass for all of these classes of men. Theologians recognize no such *incommodum* as they plead. A grave duty is excused only by a grave *incommodum,* and manifestly none such exists in any of these cases.

Furthermore, the case against them is aggravated by the fact that two-thirds of these men apparently never attend Mass. There is also the scandal that their non-attendance gives. If their reasons were admitted in this particular locality, then largely because of the Knights of Columbus complication, religion would suffer seriously in the parish, as well as the religion of the particular Mass-missers. Their behavior argues a lack of living faith.

Criticisms and Notes

MARTIN LUTHER: HIS LIFE AND WORK. By Hartmann Grisar, S.J. Adapted from the second German Edition, by Frank J. Eble, M.A., edited by Arthur Preuss. B. Herder Book Co., St. Louis, Mo. 1930. Pp. x-609.

The world of Lutheranism was shaken to its foundations by the publication, in 1904, of the first volume of Denifle's *Luther und Lutherthum*. The immediate result was that the most pronounced defenders of Doctor Martinus realized the imperative necessity of finding new methods and new materials to vindicate the character and credit of the father of German Protestantism. Father Denifle's untimely death, at the height of his powers, removed him from the arena, but the conflict was sustained by worthy hands. Father Grisar published his extensive life of Luther while the conflict was at its height. The progress of the conflict was interrupted by the World War. Since then the controversy has been renewed, but with this difference, that many of the old questions which centred about Luther seem to have faded into the background, and new ones to have come under discussion. New editions of Luther's writings, especially the Table Talk, criticism of a more searching kind from the side of independent writers, and a fuller investigation of Luther's character and activities as they affected religion and society, all contributed to a better understanding of the man and his purposes, with the result that in many respects the figures now emerging from the pages of recent works, whether friendly or the opposite, tend to assume common traits. Nearly all the works on Luther, however, suffer under the limitations arising from the assumption that there was consistency in his teaching and in his life. There were many Luthers, the monk, the prisoner in the Wartburg, the married Luther, the friend of Princes, and the torpid, self-satisfied old Luther of the later years.

Father Grisar supplemented his early Life of Luther by many other publications. His activity in the field of Luther investigation has extended over many years. This present work may be looked on as the final summing up of years of labor and investigation. He is an earnest, but not a bitter controversialist. He is always urbane, but always inflexible in maintaining the truth as he sees it, and he is thoroughly alive to the shifting issues of the controversy. Whatever ground has been lost by Luther's advocates has been grudgingly yielded, and it is significant that, while formerly they made an unqualified defence of Luther's public activities, they now seem to be mainly concerned about his psychological states in an effort tc exonerate him from the charge of having been psychologically or pathologically abnormal or diseased.

Father Grisar does not seem to be particularly concerned about pushing anybody off his pedestal, but his sense of historical accuracy compels him to point out that the figure of Luther which is now held up to public admiration is much reduced from its former Titanic proportions. Grisar's portrait of Luther aims at being objective. There is no hesitation in pointing out that Luther had certain good qualities, that his "family life displayed many attractive traits," that "courageously and lovingly he used his influence on many occasions to secure redress for those who were the victims of injustice," that "he was frequently generous toward the poor, even beyond his humble means," and that his translation of the Bible had an immense influence on the German language. But on the other hand it is pointed out that Luther was coarse, obscene, violent, intolerant, and abnormal in word and action. He knew nothing of moderation in dealing with those who were opposed to him. Denifle shattered the incrustations with which generations of sectarian over-emphasis on the beauty of Luther's character had obscured the real man. Father Grisar in restrained but vigorous terms tries to bring the real lineaments of the man into clearer light. This work, if it does not satisfy the demand for a temperate and accurate description of the founder of German Protestantism, will at least get rid of the exaggerations to be found in the writings of Protestant apologists.

THE SISTERS OF MERCY. Historical Sketches, 1831-1931. By Sister Mary Josephine Gately. Macmillan Co., New York. 1931. Pp. xix+503.

THE STORY OF THE SISTERS OF MERCY IN MISSISSIPPI. By Rev. Mother Mary Bernard McGuire. Introduction by the Right Rev. R. O. Gerow. Foreword by the Rev. Geoffrey O'Connell. P. J. Kenedy & Sons, New York. Pp. xxii+281. Illustrations.

On the morning of 12 December, 1831, Catherine McAuley, with two companions, pronounced the vows of poverty, chastity and obedience for life, in the newly formed Institute of the Sisters of Mercy in Dublin. The hundredth anniversary of this solemn beginning of whole-souled devotion of numerous virginal bands to the work of instructing the ignorant, visiting the sick and imprisoned, managing hospitals, orphanages and homes for distressed women, under a rule and constitutions that allow constant renewal of fervor through prayer and spiritual exercises, has inspired more than one historical account of the Institute throughout the Catholic world. Sister Mary Josephine Gately, with exceptional pains to obtain all-sided information, has produced a very interesting presentation of different groups of Sisters of Mercy. These edifying pictures for the moment supersede the already numerous records of Mother McAuley's foundations. They sketch the activity of the Order throughout the United States as well as in Newfoundland, Central and South America, the West Indies, Australia, New Zealand, South Africa, with due reference to the original houses established by the foundress in Ireland and in England.

When one speaks of Sister Mary Josephine Gately's history as describing convent life in conformity with the original Institute founded in Dublin, the statement calls for certain modifications. At the time when the original rule received its first canonical approbation from Gregory XVI, it became necessary to safeguard the observance by emphasizing the dependence of the different communities on their local diocesan bishops. Certain Jansenistic and Gallican tendencies, fostered in Continental seminaries during the early part of the century, were calculated to affect the religious notions of clerics who had been trained and ordained abroad, while penal traditions were still in force at home. The bishop in whose diocese a community of Sisters of Mercy sought residence thus was made the local superior under whose protection the nuns were kept from personal and sometimes undesirable influences on the part of parish and spiritual directors. Such was the intent of the clause in the very first chapter of the Constitutions: "The Religious Congregation shall be always subject to the authority and jurisdiction of the diocesan bishop." When members of a community were sent to found a new congregation in another diocese they ceased to depend for their obedience on the former motherhouse and became a distinct diocesan corporation for the work designed by the foundress.

While this plan met its purpose in Ireland, it raised unforeseen difficulties when the order was transferred to the New World, where hitherto recognized traditions of ecclesiastical obedience met with an interpretation that partook of the recently acquired liberty in parish as in national affairs. Hence it was soon found desirable to extend the period of noviceship in order to test the perseverance of individual members before sending them to exercise the prescribed functions of teaching and of performing the works of mercy in other spheres. Missionary activity, where it could be supplemented by parish school duties, urged pastors to obtain Sisters for their schools. In many cases the limited number of nuns thus engaged made regular community exercises not only difficult, but also impossible. Moreover, priests expected the nuns to extend their work of mercy so as to save expenses for the parish. Accordingly, rectors called on them to act as organists and to supply choir music for the parish church. Again they were asked to perform the tasks of sacristan where a sexton would otherwise be needed to do so. Occasionally a nun was required to supply pastoral housekeeping or similar services.

Against these inroads of a recognized missionary system the bishops were in many cases powerless to assert their authority, while the dependent communities relaxed their prescribed discipline, to the notable loss of vocations. The superiors of central motherhouses found that their only recourse lay in an appeal to the Apostolic Delegate to protect their subjects from dangers of this sort. At the same time they sought certain modifications of the Constitutions regarding customs in dress and outdoor observance, and opposed unauthorized interference with the rules of the order. This was secured by the larger communities, such as Philadelphia, through pontifical decrees extending the period for admission to perpetual vows (Decretum S. Congregationis de Propaganda Fide, 7 Aprilis, 1899), and other provisions of privileges and duties, as they are summed up in a *Directory* for the guidance of the religious. Thus came about several approved changes in the observances and traditions of the Dublin rule, by way of interpretation of the duties of teachers, the form of religious habit, and accommodations in the matter of choir service and devotional obligations for small communities.

The *Directory* won immediate approval from the late Cardinal Diomede Falconio. He had already (1905) urged the members of the Order to take this step, and when the manual was presented to him as Delegate he wrote of it as follows: "The *Directory* of the Institute of the Sisters of Mercy has been examined by a pious and learned theologian who has found its prescriptions and directions in full conformity with the laws laid down by the Holy See for the observance of Religious of Simple Vows, and since they breathe throughout the religious spirit and cannot fail to lead those who faithfully observe them to that perfection which the Sisters of Mercy pledge themselves by their Sacred Vows, we heartily commend the *Directory* to all the members of that Institute." (Apostolic Delegation, 27 August, 1910.)

As the Church in the United States was at that time still under missionary conditions and discipline, unforeseen difficulties kept occurring and appeals to the later Apostolic Delegates were continued, until the Most Rev. Pietro Fumasoni-Biondi proposed as a final measure the amalgamation under the rule of a Superioress General to be approved by the Holy See. That an appeal from such a source would meet with immediate and general favor seemed a foregone conclusion. It opened a wider field and would allow transfer from one community to another of members who might meet with local or personal discontent, dangerous to religious peace if not to the perseverance of individuals. It offered to many superiors a welcome means of securing religious discipline. Others, however, had a strong attachment to the original observance, which they had in a sense secured through the *Directory* or similar adoptions in conformity with the new code of religious life. They seemed to apprehend a weakening of the religious spirit in the proposed union and made use of the liberty which the Apostolic Delegate as representative of the Holy See had accorded them to withhold their consent to become part of the amalgamation. Of the sixty motherhouses, only thirty-nine forwarded their assent. These eventually made up the provincialates of Chicago, Cincinnati, Omaha, Providence, Scranton, and St. Louis. The order now constitutes two distinct bodies under the title of Sisters of Mercy in the United States.

In Mother Mary Bernard McGuire's volume we have the story of the Vicksburg community before it entered the amalgamation of which we have spoken above. It details the activity of the different superiors and their spiritual daughters of Mercy in the State of Mississippi. Here we have many instances of the remarkable help which our earlier missionaries received from the religious women in building up the parish schools which are the glory of the Southern dioceses to-day. It is written much in the style of previously published memoirs, such as the excellent story of the Pittsburgh Sisters of Mercy published in 1918, with similar accounts of Mother McAuley's wonderful work in earlier days. Mother Mary Bernard lived to sign the act of union, representing in all more than three thousand religious, angels of Mercy in our days, whom we need more than ever to-day for the upbuilding of the Church and its charities in the New World.

THE CONVERSIONS OF 1908. By the Rev. Edward Hawkes (The Missionary). Pp. 36.

THE HEAVENLY ROAD. By Rosalie Marie Levy. Revised edition. Box 158, Station D, New York City. Pp. 77.

These two booklets carry an important message for Catholic priests and educated laymen who would act as interpreters of our holy faith and be its apostles. More than twenty years have elapsed since the call came simultaneously to a group of Anglo-Catholic ministers and to a Jewish convert. Both have proved themselves fruitful sources of conversions to the Church in the United States.

A High Church seminary had been founded in the early part of the nineteenth century at Nashotah, Wisconsin, by a company of Anglican divines who, following the trend of the Oxford Movement, were anxious to combine missionary work among the Indians with a revival of the monastic discipline of the ancient Catholic Church. While this latter aim eventually proved to be impracticable, the seminary retained its early conservative ideals. These continued to rule the institution when the Rev. Edward Hawkes became one of its instructors. The efforts of this so-called Catholic party in the Anglican Church to restore the observances of the primitive Church met with an unexpected check through the advocacy of the "Open Pulpit," which gave recognized strength to their opponents by turning the Episcopalian authorities toward traditional Protestantism. To permit any minister of Christian Protestant communions to preach in Anglican churches was equivalent to a denial of the hierarchical ministry which claimed unique right to teach the true faith. When the "Open Pulpit" amendment had been adopted at an Episcopalian convention in the United States a considerable number of Episcopalian ministers resigned their cures. Among these were members of a religious congregation of "Companions of the Holy Saviour", of which Dr. William McGarvey, rector of the Church of St. Elizabeth in Philadelphia, was the superior. Of this religious community Father Hawkes had become a representative in the Western Province in 1907, whence Nashotah House began to arouse the suspicion of being a "nursery of Popery". Associated with him was the Rev. James Bourne. These two Anglican clergymen, having confirmed their convictions by a study of the post-Nicene Fathers, eventually left Nashotah and applied for admission to the true faith at the Paulist Church of New York. Shortly after this they were induced by a former convert, Father Alvah Doran, to enter the Seminary of St. Charles at Overbrook, with the intention of receiving orders in the true priesthood of Christ.

Their conversion incidentally urged Dr. McGarvey and his community, which included the Rev. Charles Bowles, Otho Gromoll, William L. Hayward, Wilbur Russell, John Ewens, as well as the poet, Benjamin Francis Musser, and, not long after this, Professor Sigourney Fay, to be received into the Church. Beyond the argument implied in these conversions our author recalls the fundamental proofs of Catholic truth found in the Bible and in the dogmatic and sacramental teaching of the historic Church, as also in the ethical legislation which governs Catholic life.

While these things were going on in the Anglican communion a champion of the Old Testament arose in New York from the Hebrew fold, to show that the pathway of eternal truth lay toward the Church of Christ and found its fulfillment in the Catholic faith. Miss Levy pointed out how the Messianic prophecies were accomplished in Christ, the true Son of God, and that there could be no other Redeemer but Him whom the infallible Church of Rome taught and whom the vagaries of the so-called Reformation implicitly denied. In the Appendix of *The Heavenly Road* there is a long list of converts from Judaism brought about through the instrumentality of Miss Levy's apostolate, including Jewish converts not only in America but in England and elsewhere. The author did not confine her apostolate to comparing Judaism with Catholicity and showing why a sincere seeker of truth was bound to embrace the Catholic faith, but she has fostered devotion to our Lord and His Blessed Mother by *Heart-Talks* of a most attractive form and character. Her championship of the true faith thus vindicates the effort to make of Hebrew tradition not merely a national prerogative with Palestinian claims, but an introduction to orthodox theology.

THE REAL DE RANCE. Illustrious Penitent and Reformer of Notre Dame de la Trappe. By Ailbe J. Luddy, O. Cist. Longmans, Green & Co., London, New York, Toronto. 1931. Pp. xxi+314.

The chief and immediate motive of the above publication is to point out and refute the false charges advanced against the great founder of the Cistercian Order, known under the name of La Trappe, the Normandy site of an originally Benedictine monastic foundation which adopted the strict observance of Citeaux in the twelfth century. An unhistorical presentation of a great religious leader by Henri Bremond, member of the Académie Française, has prompted this reply from a member of the Cistercian Order.

Neither the misrepresentation by the French writer, nor the vindication of the illustrious Founder by one of the sons of La Trappe, is wholly new in the literature that has dealt with the subject since his death at the close of the seventeenth century.

The main facts may be summed up thus. After the monks of the Cistercian community had adopted strict observance of the monastic rule originally formulated by St. Benedict, the religious upheaval which led to the Protestant Reformation in Europe caused a gradual alienation of monastic properties for the benefit of princely rulers aided and abetted by not a few bishops of kindred rank. A system of commendatory abbots replaced the actual authority of the heads of monasteries. In this way seculars, laymen as well as clerics, and often mere boys, received the titles of "abbots commendatory." In their name was the income of ancient monastery foundations to be managed.

One such commendatory abbot was young de Rancé who, by his personal attractiveness and mental gifts, had won the attention and favor of the French court when Cardinal Richelieu fell from power. A popular version of the Greek lyric Anacreon attributed to the youthful abbot gave to his name an unusual prominence, which however also made him gradually realize the inconsistency of his position as head of an abbacy. Nevertheless his nominal authority sufficed to add actuality to his resolve to undo the injustice by drastic action. He called together the religious superiors of the different monastic institutes for an open discussion, in which he hoped for their support in his movement toward the restoration of the ancient discipline of Citeaux. The result was favorable. A year later he himself entered the Order and after a brief novitiate was elected abbot of La Trappe. Enjoying the confidence of the monks, he at once resolved upon further reform. To this end he presented a set of regulations in which the laws of abstinence, of continued silence, liturgical vigils and manual labor were raised to strict obligation on the part of the members. While these reforms at once roused opposition from the outside as savoring of extreme asceticism, they were recognized by Rome and later on received the formal approbation of such Pontiffs as Innocent XI and Clement XI.

While friends and foes of reform in religious life took their separate views of the reform of La Trappe, there were those also who sought a middle course by attributing praise or blame in proportion to their own ideals of religious perfection. One such was the secular priest, Abbé Maupeou, who wrote a biography of De Rancé in 1702, that is two years after the reformer's death. Another biographer, Canon Marsallier, detected in his severity the influence of Jansenism. A third history of La Trappe presented the opinion of the French secular clergy at the time of Bossuet who induced Père Le Nain, at one time an associate of De Rancé, to give his point of view. Not until 1744 do we get a trustworthy account, from Dom Gervaise, who in a history entitled *Jugement Critique* sought to correct the defects of the previous accounts. Chateaubriand upheld him. A classic which improves on all the foregoing biographies is that of the Abbé Dubois, which appeared in 1866.

There was therefore no lack of material for our latest author to consult in making his refutation of Bremond's distortions of historic truth. He thus succeeds with excellent judgment in showing that the French academician is moved by serious prejudice, if not hatred. Bremond's is the work of one who assiduously gathers items in the life of his subject that are capable of misconstruction by assigning motives that have their origin in the imagination of a writer bent on producing a dramatic picture. De Rancé is made to appear as an arrogant and impulsive enthusiast who added to his native disposition a pharisaical duplicity by which he managed to exercise control over a host of impressionable enthusiasts. The very title of Bremond's book, *L'Abbé Tempête,* indicates this theatrical attitude on the part of the writer who in the fashion of popular psychoanalysis has earned a vogue altogether unworthy of serious historical and critical regard.

MORAL THEOLOGY. A Complete Course. Based on St. Thomas Aquinas and the Best Modern Authorities. By John A. McHugh, O.P., and Charles J. Callan, O.P. Vol. II. New York: Joseph F. Wagner, Inc. 1930. Pp. viii+802.

Those who have seen the first volume of this work are aware that the order which it follows differs somewhat from most of the other manuals of moral theology. In general it presents the subject matter under the heads of the virtues, but it has its own line of treatment, terminology and classifications. The second volume discusses the moral virtues, the duties of particular classes of men and the duties of men in the use of the sacraments. The language is invariably clear and the discussion of the more important topics is more ample than in most of the Latin manuals. In view of the Holy Father's condemnation, in the Encyclical on Marriage, of confessors who confirm "by approval or by guilty silence" the errors of those who believe that artificial birth prevention is not wrong, one wonders whether the judgment given under no. 2625 is any longer tenable: "per accidens autem, si datur ignorantia invincibilis et monitio nullatenus profitura praevidetur, poenitens in bona fide relinquatur".

COMPENDIUM THEOLOGIAE MORALIS. Sabetti-Barrett. Editio Tricesima Tertia. Pustet. 1931. Pp. 1167, ix, [141].

The continued usefulness and popularity of this manual are sufficiently indicated by its attainment of a thirty-third edition. Apparently the present edition contains no changes from those immediately preceding. One change could be introduced for the sake of clearness and consistency. In the earlier editions, singing and organ playing by Catholics at non-Catholic religious services were tolerated on certain conditions. In the more recent editions, this view is abandoned and the practice is condemned as " intrinsice malum et numquam permittendum ". Nevertheless, the rejected opinion is still set forth at the beginning of the paragraph which contains the repudiation. There seems to be no good reason for retaining the older opinion in the text, and it is misleading to anyone who does not read the paragraph through. It is a pleasure to emphasize the clear type, the lucidity and appropriateness of the divisions and subdivisions of the subject matter and, above all, the minute and elaborate index of 141 pages.

SAINT AUGUSTINE — HIS PHILOSOPHY. By Angel C. Vega, S.T.L., Order of St. Augustine. Translated from the Spanish, by Denis J. Kavanagh, D.D., O.S.A. The Peter Reilly Company, Philadelphia. Pp. xi+264.

The well-known tribute of St. Jerome to his contemporary, St. Augustine: *" Macte virtute! Throughout the world art thou acclaimed,"* has been literally fulfilled in the succeeding ages of the Church, as well as in the world of their time. The fame of St. Monica's son did not die with his death, but has grown with the growth of ages. In the Patristic age, he was the *Doctor Doctorum.* In those days when the great athletes of Christ were wrestling with the first fierce heretics, no greater guide and mentor could be found than the *Malleus Haereticorum* himself. It is chiefly the light of his name and fame that makes the term *Dark Ages* a misnomer; for his works were the textbooks of that age when the Church was lending the force of her influence to prevent ancient culture from being engulfed by the flood of barbarism. He was, in the phrase of Windelband, " the real teacher of the Middle Ages ". The great Scholastics of the twelfth and the thirteenth centuries were heirs to his teaching and thought; and it is largely on Augustine that St. Thomas Aquinas, the greatest of them all, has based his work. Every student of the Angelic Doctor is familiar with his oft-repeated, " Sed contra est, quod dicit Augustinus." Even during the days of the decline of Scholasticism, the name of Augustine was honored; for in him were found none of those defects in expression or dialectics which made the works of the Scholastics so distasteful to the scholars of the Renaissance. Even in our own day—the day of modern psychology and scientific research — scholars are discovering in Augustine a kindred spirit, a man surprisingly modern in his penetration into the mysteries of the human mind.

The fifteenth centenary of Augustine's death, celebrated last year, was the occasion for many excellent commentaries on Augustine. The works of Grabmann, Gilson, Boyer and others were evidence of the perennial preëminence of Augustine in the thought of the Church. One of the most scholarly, interesting and stimulating of those centenary works was the present book by Father Vega, published in Spanish. After all, the success of any Introduction or Commentary depends not so much on its intrinsic excellence, but rather upon its success in sending us back to the original with renewed zeal and interest. This is what Father Vega's book does remarkably well; for it presents the gigantic figure of St. Augustine in such masterly and such intimate manner that the reader's admiration and interest are roused. First of all, the author presents the tribute of fifteen centuries to the greatness of Augustine. Excellent, though brief, treatments are also given of the controversy on the intellectual evolution of Augustine, his views on the theory of Evolution—the well-known *Rationes Seminales,* the Doctrine of Plagiarism; but most important of all, perhaps, are those chapters devoted to a discussion of the place of *reason* in *faith.* Every student of Augustine can recall many passages similar to the one found in the *Enarrationes in Psalmos:* "Quamvis enim, nisi aliquid intelligat, nemo possit credere; tamen ipsa fide qua credit sanatur ut intelligat ampliora. Alia sunt enim quae, nisi intelligamus non credimus; et alia quae nisi credamus non intelligimus." (In Ps. cxviii-18-3.) In these days when a conflict is seen by many between reason and faith, the author's reiteration of this doctrine of the great Church Father is particularly appropriate.

The translator is to be commended for the uniform excellence of his English version of the work. It makes very easy reading, and fortunately is not marred by any attempt to render the translation too literal. The work is well indexed and documented, and an excellent bibliography is appended. The publishers, too, must be thanked for the excellent physical appearance of the book. Clear type and good binding make it a joy to behold as well as to read.

ELEMENTS OF EPISTEMOLOGY. By Joseph T. Barron, S.T.D. The Macmillan Company, New York. 1931. Pp. vii+225.

The study of philosophy in a Catholic college or seminary should be a stimulating experience. It is natural to the human mind to be curious about the elements of matter, the primary laws of life, the possibility of certitude, the nature of truth. Those questions if presented in intelligible terms will rouse the mind as readily as the vision of open prairies quickens the step of the rancher and the salt air spurs the pulse of the sailor. The course which expounds the answers that the earnest thinkers of various ages have given to those questions, should ever be a quickening memory, a memory of contacts with sublime and restless ideas, a memory of vistas of fascinating systems of speculation. When the course is finished and the student comes down from the mountain he should bear away an abiding and understanding interest in the tendencies of various schools and a sympathetic appreciation of the values of Scholastic thought.

At the present time courses in philosophy occupy a substantial place in the curricula of Catholic colleges and seminaries. Yet if to give the student interests and appreciations is an indication of success, these courses have partially failed. Phrases, theses, syllogisms are memorized, recited, and recorded in examinations. But there is little understanding, little appreciation. The problems of philosophy do not become personal problems for the student. Kant, Berkeley, Hume, Mill, Occam, Scotus, Aquinas, Mercier are mere names.

There are many factors that have contributed to the development of this regrettable condition in the Catholic schools of the United States. One is the use of text books that are pedagogically defective, text books in whose arrangement very little thought is given to the needs of the beginner, text books that bewilder the beginner with the excessive use of technical language.

In the preparation of his new text, *Elements of Epistemology,* Doctor Joseph Barron of the Catholic University has earnestly striven to free the text from some of these traditional defects. His efforts were decidedly successful. The arrangement is one that will rouse and sustain the interest of the student. In the early chapters the arguments of the sceptics and the difficulties associated with the task of securing certitude are vigorously presented. The various solutions to the problems of knowledge, such as pragmatism and idealism, are then described and evaluated. Finally, the Scholastic answer to the problem is ably developed and defended. Despite the subtility of the matter, the style of the book resembles that type of clear and simple exposition which characterizes many modern text books in other fields. It is lucid and personal.

As a text book it is decidedly superior to many books which are now in use in Catholic colleges. This work is personal in arrangement and development, while many of the others are mere translations of Latin manuals. It aims to adjust the matter to the needs and difficulties of the student, while the others purpose to present the Scholastic position with a high degree of completeness. The student who uses this book should acquire a genuine understanding of the problem, an acquaintance with the solutions proposed by various schools, and a strong and substantial knowledge of the Scholastic attitude.

There are a few paragraphs which a philosopher might be tempted to challenge. But if the critic is fair, he should view the work in the light of its purpose. It professes to be merely an introduction to the study of epistemology. Consequently it would be unfair to condemn any section of it simply because it lacked the accuracy and fullness of statement that one would expect in a contribution to a professedly philosophical journal.

The manner of giving references, however, could be improved. Rather than being at the foot of the page, the references would be more helpful to the student if they had been collected at the end of each chapter and accompanied with critical notes indicating the value of each book.

The volume was obviously constructed as a text for Catholic colleges. Its usefulness is not restricted to that group. It could confidently be placed in the hands of any mature and thoughtful person who is interested in the problems of knowledge and certitude. Seminarians who use Latin manuals should also find it helpful for supplementary reading.

BERENGAR AND THE REFORM OF SACRAMENTAL DOCTRINE.

By the Rev. A. J. MacDonald. Longmans, Green and Co., New York. 1930. Pp. xii+444.

This is the first extensive study in English on Berengar. It is to be followed by another volume, the work of several authors, in which will be included a chapter on Augustine's influence on Eucharistic doctrine. This chapter, taken in connexion with the present book, will show, according to the hope expressed by Dr. MacDonald, that "the Evangelical interpretation of Eucharistic doctrine put forth by the Reformed Churches does not merely issue from Reformation times; it is no mere teaching of yesterday, but has a long and honorable history from the Apostles to Berengar." Thus this present volume, which at first glance might easily pass as a detached investigation of an obscure point in doctrinal history, is made to serve a wider purpose.

Not even Schnitzer, the only other author who has made a detailed examination of the life of Berengar, has sifted the biographical data with such minute care as one finds in this volume. On the purely personal side of Berengar's life, his birth, his early training, his competence as a scholar, this book is destined to stand as the court of last resort for a long time. Excellent as the discussion of

Berengar's life is, in all its details, exception will be taken to the stress laid on the assumption that during the early stages of the controversy which his teachings provoked, Berengar was merely a stalking-horse and a tool in the political intrigues of the Papacy and Geoffrey of Anjou. Political complications, no doubt, did interfere with the expeditious handling of the case, but at no time was its theological importance made secondary to political considerations. The case was really tried on its merits. The minute description of the progress of the case tends clearly to bring out the important place the Papacy held in the eleventh century in the political life of Europe.

Most readers will agree with the author in his delineation of Berengar's character, evasive, lacking in force, unreliable, but, like weak natures generally, stubborn, self-opinionated, conceited and tenacious of his own opinions. His relations with Gregory VII are not easily explained, but from the findings of the present author it would seem that Gregory was sadly deceived, and that his natural impulse to give everybody justice was abused by Berengar, who can hardly be exonerated from having added ingratitude and disloyalty to his other qualities. Berengar was an adept in juggling with words, and a master in the art of evasion. He was condemned at fourteen synods and councils. He died, as it is said, reconciled to the Church, but it is more than doubtful whether he abandoned the opinions for which he was condemned, and there is still question whether he ever believed in the Real Presence.

As to the main thesis of the book, that Berengar is a link in Evangelical teaching on the Eucharist, which reaches from the days of the Apostles to present times, there will, naturally, be differences of opinion. A belief does not necessarily come into existence with the adoption of the authoritative formula in which it is officially expressed. In assuming to demonstrate that there were two traditions in the Church on the subject of the Presence of Christ in the Eucharist, the Augustinian and the Ambrosian, the author lays entirely too much stress on the arguments drawn from liturgical sources, and exaggerates the influence of St. Ambrose on the Western liturgies. There is no evidence that St. Ambrose enjoyed the position of preëminence assigned to him in the development of the liturgy. Taking the purpose of the author as set forth in this book, to demonstrate the antiquity of Evangelical opinion on Eucharistic matters, it may be conceded that as good a case has been made for the thesis as it is possible to make; but, leaving out of sight the fact that the book is a piece of special pleading, it would appear as if the case as here presented is not a strong one.

SELECTED POEMS OF THOMAS WALSH. With a Memoir by John Bunker and Appreciations by Edward L. Keyes and Michael Williams. New York: Lincoln MacVeigh, The Dial Press; Longmans, Green & Company, Toronto. 1930. Pp. 257.

This attractive little volume is introduced by a section entitled "The Lyric Muse". In it there is not the highest rapture of the lyre, though in almost every stanza of its eight and twenty poems there are grace, imagination, and many a hint of beauty. In short, if there is little to suggest the high seriousness which Matthew Arnold would require in a great poet, the author never sinks to the commonplace. In his varied verses there is an abundance of beauty, and wit, and eloquence. One is pleasantly entertained by these poems, and it will be conceded that the entertainment of his reader is a legitimate aim for an author. The friends whose estimates are included in this work do not pretend that Thomas Walsh was a *great* poet, but of the fact that he was a genuine and scholarly one there can be no sort of doubt. They know, as do all students of pure literature, that even in Wordsworth with his healing art one traverses many an arid stretch before coming upon that rare and perfect flower, "the lady of the mere, sole sitting by the shores of old romance".

A not inconsiderable part of the book is the section styled "The Spanish Masters," dramatic dialogues, which illustrate the characteristics of the preceding division. To readers not familiar with the vast wealth of the Spanish drama these suggest such monologues as Browning's *Fra Lippo Lippi* and *Andrea Del Sarto,* powerful compositions, though not perfect specimens of the poet's art.

A third division of the volume is that devoted to "Sonnets, Odes, and Miscellaneous Pieces". These often gracefully describe aspects of life which the Elizabethans did not know. Therefore one misses something of the conventions of those poets who followed Camoens and Petrarch. For an author it is a severe test to call up Shakespeare, Milton, Drayton, Keats, Wordsworth or other masters of this difficult form. But Thomas Walsh, sustained by his invention, is not easily outdone. He received messages not only from Parnassus, but also many a hint from the temple of research. Legend, mythology, superstition, and history to him are equally familiar. If there are in his poems few or no lines that move one with the joy of elevated thoughts, there is yet an eloquence that arrays his spiritual ideas in a form divine. Indeed the author's dominant note is the beauty of his religious creed.

DRAMA AND LITURGY. By Oscar Cargill. (Columbia University Studies in English and Comparative Literature.) New York: Columbia University Press. 1930. Pp. x+151.

ZUM URSPRUNG DES LITURGISCHEN SPIELES. By Hennig Brinkmann. (Sonderdruck aus Xenia Bonnensia.) Bonn: Friedrich Cohen. 1929. Pp. 40.

Mr. Cargill's thin little volume is either going to be condemned outright to the limbo of forgotten things, or it will mark a new era in scholarly research into the pre-history of the modern drama. Certain doubts and hesitations heretofore expressed somewhat timidly about the neat compactness of the liturgic theory of the origin of the Mystery plays here yield to the bold assertion that the theory must as a whole be thrown in the discard. Surely a disconcerting book, when the full growth of medieval and modern playcraft and theatric representation out of the mustard seed of the *Quem quaeritis* trope has all become a commonplace of teaching, even in secondary schools! More disconcertingly still, the little volume seeks to propagate the Bédier heterodoxy as to the *chansons de gestes* in the domain of dramatic evolution by the assumption that monasteries employed lay professional dramatists and ministrels to develop the lyric choral parts of the liturgy into dramatic form, to the end that the attractions of their local pilgrimage resort might be effectively advertised to strangers, or that the local communicants might be restrained from wandering afar to other shrines. The author, therefore, reverses the process generally accepted for the development of the extra-liturgic parts of the Divine Office, so that dramatic tropes are assumed not to be spontaneous excrescences on the liturgy, which in turn gave birth to Mystery plays, but are themselves conceived rather as a part of the general dramatic movement of the times. Thus the extra-liturgic dramatic tropes are held not to stand in the relation of cause and effect to the Mystery plays, but to be parallel developments with them.

Drama and Liturgy, then, is not merely destructive of a generally accepted theory of dramatic development, but sets up a distinctly novel hypothesis instead. In favor of its iconoclastic validity it may be pointed out that a disturbing gap does lie between the most developed form of the extraliturgic dramatic trope and the popular stage pieces of the Mystery plays. Mr. Cargill thinks the pseudo-Augustine *lectio,* the *Mystère d'Adam,* and the Limoges *Processus Prophetarum* but doubtfully bridge the gap, if at all. This is revolutionary; but, if *Drama and Liturgy* is to be damned, it should be damned so thoroughly that the hydra-headed monstrosity will never again rear its heads. Mere pointing out of inaccuracies of fact or interpretation will not suffice. The problem is, of course, primarily a literary one; but the evidence on which Mr. Cargill builds cuts athwart the whole field of medieval studies, vitally touching especially liturgy and the history of ecclesiastical institutions. A not useless purpose will have been served by Mr. Cargill's work, if, on the one hand, it impel students of the medieval drama to assure themselves again of the faith that is within them, and if, on the other hand, it serve those interested in ecclesiastical history as a spur to present-day scholarly interest in liturgy and church history.

Brinkmann's monograph of the year preceding is not cited by Cargill. It voices only confidence in the theory of liturgic origins for the medieval Mystery. "Der Oster tropus brachte ihr (the Easter Mystery play) die Erfüllung, nun wurde sie Wirklichkeit. Eine neue dramatische Welt war da" (p. 40). The Easter *Quem quaeritis* is purely a liturgic embellishment, growing out of liturgic possibilities. The *Visitatio ad sepulchrum* of Easter Matins is to him an inevitable concomitant to the extra-liturgic *depositio crucis* of the Good Friday Office, as that was an inevitable concomitant in the liturgic consciousness of the ninth and tenth centuries of the beautiful old liturgic services of the unveiling of the Cross, the *Improperium,* and the adoration of the Cross. No suggestion here of professionals brought in to advertise a monastic shrine. Rather, all happens naturally out of the new meaning attached to the celebration of the Mass as rememorative of the whole life of our Lord, which was a part of the general humanization of Jesus and His holy Mother that is exhibited in its full flowering in St. Bernard, as Vernet (*Medieval Spirituality*) and Pourrat (*Christian Spirituality in the Middle Ages*) show. While there is little entirely new in Brinkmann's monograph, the author does collect the loose ends of the subject, seeks to weave these deftly in the pattern of the web of the problem, brings together some of the latest specialized researches in the field, and withal provides a readable survey of the whole matter of liturgic beginnings of the medieval drama. The book closes with the hope that competent liturgists will throw further light on the actual development of the Easter dramatic office. "Eins aber müssen uns bessere Kenner der Liturgie noch sagen, und ich schliesse mit der Frage an sie: Wie wurde Ostern damals erlebt?" It were well for its wider dissemination if the little book could be quickly Englished.

Literary Chat

B. Herder Book Company, St. Louis, has reprinted the *Meditations on Christian Dogma* by Bishop James Bellord. The work appeared originally in 1898 as an adaptation in English of the five volumes of Louis Bail, *La Théologie Affective.* This work has been out of print for some time. Bishop Bellord followed Bail's outlines, but introduced much original material into his work and drew largely upon other literary sources as well. The French original was published in 1638 as a series of meditations based on the Summa of St. Thomas. (Vol. I, pp. 369; Vol. II, pp. 363.)

The lamented Dr. Bouquillon, who was one of the outstanding theologians of his time, complained frequently about the separation of knowledge of Dogmatic Theology from spiritual life. He attributed this largely to excessive specialization in the theological sciences, and he believed that a lecture in Theology should be practically a spiritual exercise. These meditations reflect a similar conviction.

The Minister General of the Capuchin Friars Minor has brought together a body of Capuchin scholars at Assisi who will devote themselves to research work in Franciscan and particularly Capuchin history and literature. The distinguished scholar Father Cuthbert is President of the new college. One of the first evidences of their activities appears in the foundation of a quarterly magazine. (*Collectanea Franciscana*; Collegio S. Lorenzo dei Cappuccini, Via San Francesco, 23 Assisi, Italy.)

The Rev. Michael Andrew Chapman has brought together in book form many of the sketches which appeared originally in the *Acolyte.* (*Peregrinus Goes Abroad.* Fr. Pustet Company, New York, 1931, pp. 278.) Clerical readers who found "Peregrinus Gasolinus" to their liking will expect and find many practical lessons woven into the lively dialogue which fills two-thirds of the work. The third section of it contains a more serious discussion of many aspects of the Rubrics. The average reader will find many of his own mistakes discussed in these pages. The book should make pleasant and profitable reading.

P. Lethielleux, 10 rue Cassette, Paris, announces under the name *Parvuli* a series of biographical sketches of children and youth who displayed evidences of extraordinary spiritual insight. The first number, a booklet of 71 pages, contains the story of August Magne, who was born in 1920 and died in 1929 at Lisieux, where he is buried. Before making his First Holy Communion he displayed a hard, stubborn nature that neither punishment nor appeal could move. An extraordinary change occurred following his First Holy Communion and the remaining three years of the short life showed the unmistakable action of divine grace. Throughout much acute suffering which preceded his death at the age of nine, he displayed extraordinary patience and faith. The fame of the little hero spread widely in France. (*Le Deo Gratias d'un Tout Petit.* Par Y. d'Isné.)

The Paulist Press, 401 West 59th Street, New York, has published in a volume of 125 pages the discourses on the *Ten Commandments* delivered by Father James M. Gillis, C.S.P., over the radio. They had appeared earlier in pamphlet form, but the present work adds questions and answers after each chapter.

In *Three Ships Come Sailing,* Monica Selwin-Tait traces through the medium of the novel the pathway by which three worldly women found faith and peace. The stalwart figure of a nun admirably sketched, the appeal of a Catholic retreat house to a troubled mind, the power of example and the earnest quest of faith by a child whose parents were divorced, give the story a marked spiritual tone without any sacrifice of interest in narrative and action. (Benziger Brothers, New York, 1931, pp. 250.)

The Rev. Charles F. Curran publishes in *The Eucharistic Life* two series of articles which appeared in the *Sentinel of the Blessed Sacrament* and *Emmanuel.* A glow of spiritual fervor and an intimate personal note bring the author very close to the reader. The last section of the work contains many practical reflexions on Holy Communion and particularly Communion of children. Father Curran's work would serve well as a book of meditations in connexion with devotion to the Blessed Sacrament. (The Bruce Publishing Company, Milwaukee, 1930, pp. 250.)

The Rev. P. J. Gearon, O.C.C., D.D., offers an exposition of Catholic faith in a work of 217 pages which aims to satisfy the needs of those within the Church as well as the needs of seekers after truth. The reader's attention is held in an agreeable manner by a wealth of illustration. One notes with pleasure the interpretation of spiritual ideals in our Sisterhoods and an explanation of their significant contribution to the life of the Church. It is no easy task to cover the wide field of Catholic belief in a way to keep the reader interested. The author has succeeded in doing that. (*Catholicism, A Religion of Common Sense.* 2nd edition. B. Herder Book Co. 1930.)

One will find in practically every quarter of the Christian world those who have visited Lourdes or who have read of its wonders with alert interest. From among them many readers should be found for *Tramping to Lourdes* by John Gibbons of Hornsey. (P. J. Kenedy and Sons, New York, 1930; pp. 212.) One can sit in one's study with the volume in hand and experience every joy that literary feeling, striking word pictures and penetrating observation can afford.

The *History of the Hogan Schism and Trustees' Troubles in St. Mary's Church,* Philadelphia, 1820-29, has just been published by the Rev. Francis E. Tourscher, O.S.A. (The Peter Reilly Company, 133 North 13th Street, Philadelphia; pp. 234.) The record is not a pleasant one, but it holds much historical interest and many a lesson. The author shows himself to be a painstaking scholar who is thoroughly conversant with the beginnings of our Catholic organization in America.

In a volume of 311 pages Dr. Johannes Honnef has brought out a series of homilies for the Sundays of the ecclesiastical year. (*Die Botschaft des Wortes Gottes.* Zweiter Band, Herder and Company, Freiburg, 1931.) An earlier volume of sermons by the same author was welcomed with enthusiastic praise by the Catholic press of Germany. The intimate and informal note which characterizes the homily in ecclesiastical traditions is retained throughout and the author centers attention constantly upon the sacred text.

Two of our favorite liturgical manuals will be welcome in their new editions just issued—*Compendium Sacrae Liturgiae,* by Innocentius Wapelhorst, O.F.M., revised by P. Aurelius Bruegge, O. F. M., eleventh edition (Benziger Brothers, New York); and *Matters Liturgical,* by Wuest-Mullaney, third edition (Frederick Pustet Company, New York).

The latter of these works is to all intents a reprint of the previous edition, with a few minor improvements. Already this little handbook has won its place among the clergy who seek safe direction on the various points that keep cropping up in the practical administration of the Sacraments.

Priests who want a fuller guide and reference book on the multitudinous questions of our liturgy have long learned to rely on Wapelhorst's *Compendium,* and they will be glad to know that the book is available in an eleventh edition, revised in accordance with the new *Rituale Romanum* and the latest decrees of the Sacred Congregation of Rites. The *Compendium* is a standard work in its field.

The Rev. James Walcher has collected from Holy Scripture and other sources several prayers of homage, which The Bruce Publishing Company of Milwaukee has just published in a quite attractive volume, under the title of *Divine Praises.* Whilst this little book is not intended to replace the ordinary prayer book, it should admirably serve one's devotion at Holy Hour, at various novenas, at thanksgiving after Communion, and in particular by bringing one to a realization of the creature's duty of praising and honoring God. The Psalms fittingly furnish many of these Divine praises.

Unto God, Who giveth Joy to My Youth, which is a sequel to *My Mass Book,* is partly pictorial and aims primarily to lead its young readers of the fourth, fifth, and sixth grades to appreciate what is done at Mass. It will prepare little boys and girls for the use of the Missal at the Holy Sacrifice. As another step in the liturgical movement it merits every commendation. Besides featuring the Mass, it gives a number of approved prayers and devotions most useful for children. It is compiled by the Sisters, Servants of the Immaculate Heart of Mary, and is published by The Macmillan Company, New York.

Volume II of *The Student's Church History,* by the Rev. Charles Hart, A.B., covers the Early Middle Period, from the Edict of Milan down to the establishment of the new Western Empire under the Carlovingians. The Temporal Power of the Popes, with the coming into being of the States of the Church, is part of this period. Two other volumes will conclude the work, with the triumph of the Papacy in the Lateran Pact of 1929.

The volumes are model text books, with their judicious selection of topics, clearly divided and correlated, and lucidly presented. (Benziger Brothers, New York.)

Monsignor Leo Fink is already well known among Catholic apologetic writers for his originality in presenting St. Paul, the Apostle of Christ, as a hero of thrilling interest. In his present volume he pictures St. Peter in similar manner. (*Peter, Commander in Chief.* An Heroic Account of the First Christian Army and its Catholic Conquests. By Leo Gregory Fink, Priest of the Philadelphia Archdiocese. Paulist Press, New York. 1930. Pp. xiii—209.) The facts of faith are set forth as we learn them from Scripture and tradition, yet in a manner which throws upon them the bright color of imaged probability. In this way one can grasp truth where under ordinary conditions it might escape attention or full understanding. The message of "Forward, Christian Soldiers" which the story is meant to convey, is calculated to attract especially the young and to foster a more ready love of solid Christian literature on which much in after life depends. The typography and make-up of the book add to the likelihood of its popularity for all classes of readers.

Fountains of Joy, "By Water and by Blood", from the prolific pen of the Rev. Frederick A. Houck, author of *Our Palace Wonderful* (B. Herder Book Co., St. Louis and London), is a most ingenious analysis of the symbol of Water and of Blood in the Catholic sacramental system. But the author shows in addition how God chooses the elements of supernatural blessing to derive from and operate through the natural elements of water in all its forms of cloud, rain, river and ocean, as also in the refreshing gifts of fountains which slake our thirst. Preachers will find the book a source of instructive and entertaining appeals to seek the supernatural in nature, much as our Lord taught us through parables to find eternal truth and the aspiration to holiness.

Dr. Connell's *Ecclesiastical Library Table,* in our June number, contained a reference to recent phases of the discussion on the nature of the Holy Sacrifice of the Mass. The Right Rev. Bishop Alexander MacDonald, who has been an active student of the problem for many years, has recently published two booklets in which he sets forth his views—*The Mass Explained* and *How the Mass is a Sacrifice* (Catholic Truth Society, 67 Bond Street, Toronto, pp. 75 and 48 respectively). The author has sent to the REVIEW a restatement of his position occasioned by the theory of Sacrifice contained in *The Eucharistic Sacrifice,* by the Rev. B. V. Miller, Ph.D. (No. 24 of The Treasury of the Faith Series; The Macmillan Co., New York). It appears in this issue.

Under the auspices of the Sacred Congregation of the Oriental Church the codification of the canonical legislation of the Oriental Discipline has been completed. Monsignor A. G. Cicognani, who contributes its preface, announces the early publication of the work (*Codificazione Canonica Orientali.* Tipografia Poliglotta Vaticana, Vatican City, Rome.) Research has covered the centuries from the early ages of Christianity down to the most recent decrees of the S. Congregation of the Oriental Church, and extends over the vast territory from Europe to the shores of India. This work of profound erudition has been compiled by a Commission of Cardinals under the presidency of Cardinal Gasparri, assisted by a score of ecclesiastical specialists in the various fields brought under review.

Books Received

SCRIPTURAL.

The Gospel according to St. Luke. A Study of the Third Gospel with a Translation and Commentary. By the Rev. Raymond F. Stoll, S.T.D., Associate Professor of New Testament Exegesis, Mt. St. Mary's Seminary, Cincinnati. Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. xxii—422. Price, $3.50 *net.*

The Story of the Bible. Five Addresses Delivered in the Catholic Hour. By the Rev. Francis L. Keenan, S.T.D., Professor of Sacred Scripture, St. John's Seminary, Boston. National Council of Catholic Men, Washington, D. C. Pp. 64. Price, $0.15; $6.00 a hundred.

Ctieb Hisaija. Bil Malti. Xoghol ta Alf. M. Galea. Stamperija tas-Salesiani, St. Patrick's, tas-Sliema, Malta. 1930. Pp. 204.

Praelectiones Biblicae Ad Usum Scholarum a ✠ R. P. Hadriano Simón, C.SS.R., S. Script. Lectore exaratae. Novum Testamentum, Vol. I: Introductio et Commentarius in Quatuor Jesu Christi Evangelia. Editio quarta iterum recognita. Vol. II: Introductio et Commentarius in Actus Apost., Epistolas et Apocalypsim. Editio tertia recognita a R. P. J. Prado, C.SS.R., S. Script. Lect. et P. I. B. exalumno. Marius E. Marietti, Taurini (118), Italia; "El Perpetuo Socorro", Madrid (10). 1930. Pp. xxxii—652 et xxviii—527. Pretia, 35 et 32 *Lib. It.*

Praelectiones Biblicae Ad Usum Scholarum a ✠ R. P. Hadriano Simón, C.SS.R., S. Script. Lectore, Exaratae. Propaedeutica Biblica sive Introductio in Universam Scripturam, Auctore R. P. J. Prado, C.SS.R., S. Script. Lect. et P. I. B. Exalumno. Tabulis geographicis et archaeologicis illustrata. Marius E. Marietti, Torino (118), Italy; "El Perpetuo Socorro", Madrid (10), Spain. 1931. Pp. xvi—430. Pretium, 30 *Lib. It.*

THEOLOGICAL AND DEVOTIONAL.

Handbook of Notes on Theology. By Andrew F. Browne, C.SS.R. Blackwell Wielandy Co., St. Louis. 1931. Pp. viii—98.

The Christian Life and the Spiritual Life. Introduction to the Study of Ascetical and Mystical Theology. By V. E. Masson, O.P. Translated by Sr. M. Hyacinth, O.P. (*Catholic Library of Religious Knowledge,* XVI.) Sands & Co., London; B. Herder Book Co., St. Louis. 1930. Pp. xii—250. Price, $1.35 *net.*

The Difficult Commandment. Notes on Self-Control, Especially for Young Men. By C. C. Martindale, S.J. Fourth edition. P. J. Kenedy & Sons, New York. 1930. Pp. 72. Price, $0.25.

Our Father, Hail Mary. "Let Us Pray" Series, II. By Francis P. LeBuffe, S.J. America Press, New York. 1931. Pp. 39. Price, $0.30.

AMAZING TERESA NEUMANN. The Peasant Girl of Konnersreuth, Bavaria, Who Bears the Stigmata of Our Saviour. An Address by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. Catholic Universe Bulletin, Cleveland, Ohio. Price, $0.07; 10 copies, $0.50.

INSTITUTIONES CANONICI. Juxta Novum Codicem Juris pro Scholis vel ad Usum Privatum Synthetice Redactae. Auctore P. J. B. Raus, C.SS.R., Professore Em. Juris Canonici, Archivista Generali C.SS.R. Altera editio aucta atque emendata. Typis Emmanuel Vitte, Lugdini vel Parisiis. 1931. Pp. xliii—808. Pretium, 54 *fr.*

BOTH SINNED—! The Story of Judas and Peter. By William I. Lonergan, S.J. America Press, New York. 1931. Pp. 16. Price, $0.05.

ALGUNOS TESTIMONIOS HISTORICOS SOBRE LA MISA "PRO POPULO" antes del Concilio de Trento. Por el Pbro. Dr. Javier Fernandez Alvarez, Rector del Seminario de Camagüey, Cuba. 1931. Pp. 27.

SPEAKING OF BIRTH CONTROL. By Daniel A. Lord, S.J. (*Queen's Work Booklets,* No. 30.) Queen's Work Press, St. Louis. 1930. Pp. 47. Price, $0.10.

RADIO TALKS. Broadcast from the Choir Loft of St. Mary's Cathedral, Wichita, Kansas. By the Right Rev. A. J. Schwertner, D.D., Bishop of the Diocese of Wichita, and Right Rev. Monsignor William M. Farrell, LL.D., V.G., Rector of St. Mary's Cathedral. Under the Auspices of the Knights of Columbus Catholic Action Committee of Council 691, Wichita. 1931. Pp. 35.

LEXIKON DER PÄDAGOGIK DER GEGENWART. In Verbindung mit zahlreichen Fachgelehrten und unter besonderer Mitwirkung von Universitätsprofessor Dr. L. Bopp, Institutsdozent Dr. H. Brunnengräber, Monsignore Hochsschulprofessor Dr. F. X. Eggersdorfer, Universitätsprofessor Dr. M. Ettlinger †, Geheimem Rat Universitätsprofessor Dr. J. Göttler, Hochschulprofessor Dr. G. Grunwald, Institutsdozent Dr. K. Haase, Institutsdozent Dr. W. Hansen, Prälat Universitätsprofessor Dr. J. Mausbach, Oberschulrätin A. Pfennings, Universitätsprofessor Direktor Dr. G. Raederscheidt, Universitätsprofessor Dr. H. Schmidkunz, Hochschulprofessor Dr. J. Schröteler, Universitätsprofessor Dr. J. P. Steffes herausgegeben vom Deutschen Institut für Wissenschaftliche Pädagogik, Münster in Westfalen. Leitung der Herausgabe: Dr. Josef Spieler. Erster Band: Abendgymnasium bis Kinderfreunde. Mit 12 graphischen Darstellungen. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. xvi—1343. Price, $9.50 *net.*

CAN ANGLICANISM UNITE WITH ROME? By W. H. McClellan, S.J. First printing. America Press, New York. 1930. Pp. 32. Price, $0.05.

CHALK TALKS, or Teaching Catechism Graphically. By Jerome F. O'Connor, S.J. and William Hayden, S.J. Part III, Section A. (*Queen's Work Catechetical Series,* No. 2-C.) Queen's Work Press, St. Louis. 1930. Pp. 53.

LA TROISIÈME ÉTAPE DE LA VIE SPIRITUELLE OU VIE UNITIVE. Par Monsieur le Chanoine Luciem Toublan. Publiée par les Soins de Monsieur le Chanoine Henri Toublan, Archiprêtre de la Cathedrale de Châlons. P. Lethielleux, Paris (VI). 1930. Pp. 128. Prix, 8 *fr.* 75 *franco.*

TALKS TO BOYS AND GIRLS. By the Rev. Winfrid Herbst, S.D.S. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. ix—206. Price, $1.85 *postpaid.*

ST. TERESA IN HER WRITINGS. By the Abbé Rodolphe Hoornaert, D. ès-L. Translated by the Rev. Joseph Leonard, C.M. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 410. Price, $6.50.

WHAT THINK YE OF CHRIST? By C. C. Martindale, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 96. Price, $1.00.

EVOLUTION AND FAITH. With Other Essays. By Bishop Hedley. Edited by a Monk of Ampleforth, with an Introduction by Dom Cuthbert Butler, Monk of Downside. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. lxvi—253. Price, $3.25.

THE HEART OF A YOUNG MAN. Talks on Personal Purity to Boys. By the Rev. Lionel E. Pire, C.PP.S. Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. 77. Price, $0.25.

THE SACRAMENT OF CONFIRMATION. By the Right Rev. Monsignor F. C. Kolbe, D.D., D.Litt. Introduction by the Rt. Rev. Maurice F. McAuliffe, D.D. (*Treasury of Faith Series:* 23. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. viii—87. Price, $0.90.

THE SACRAMENT OF THE EUCHARIST. By the Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall. Introduction by James M. Gillis, C.S.P., Editor of *The Catholic World.* (*The Treasury of the Faith Series*, 25. General Editor: The Rev. George D. Smith.) Macmillan Co., New York. 1931. Pp. ix—86. Price, $0.90.

THE LOVE OF GOD. St. Francis de Sales' Treatise. Abridged by the Sisters of the Visitation, Harrow on the Hill. Foreword by Cardinal Bourne. Introduction by the Right Rev. Abbot Butler, O.S.B. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. xii—285. Price, $2.60 *net.*

EPISTOLA DE INCARNATIONE VERBI S. Anselmi Cantuariensis Archiepiscopi. Accedit prior eiusdem opusculi recensio nunc primum edita. Recensuit Franciscus Salesius Schmitt, O.S.B., Monachus Grissoviensis. (*Florilegium Patristicum* tam veteris quam medii aevi auctores complectens ediderunt Bernhardus Geyer, S. Theologiae Doctor, in Universitate Bonnensi Professor ordinarius, et Johannes Zellinger, S. Theologiae Doctor, in Universitate Monacensi Professor ordinarius. Fasciculus XXVIII.) Bonnae: Sumptibus Petri Hanstein. 1931. Pp. 40. Price, 1 *Mk.* 80.

PLAIN FACTS FOR FAIR MINDS. New Edition. An Appeal to Candor and Common Sense. By George M. Searle, of the Paulist Fathers. Paulist Press, New York. 1931. Pp. vi—249. Price, $0.50.

DIVINE PRAISES. Collected from Holy Scripture and Other Sources. By the Rev. James Walcher. Bruce Publishing Co., Milwaukee, Chicago, New York. 1931. Pp. 204. Price, $1.50.

A TRILOGY ON PRAYER. Three Addresses delivered in the Catholic Hour. By the Rev. Thomas F. Burke, C.S.P., Pastor of Old St. Mary's Church, San Francisco. National Council of Catholic Men, Washington, D. C. Pp. 32. Price, $0.10; $5.00 a hundred.

THE TEN COMMANDMENTS. By the Rev. James M. Gillis, of the Paulist Fathers, Editor of *The Catholic World,* author of *False Prophets, The Catholic Church and the Home.* Paulist Press, New York. 1931. Pp. 125. Price, $1.00.

DEATH AND JUDGMENT. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Introduction by the Right Rev. Edwin V. O'Hara, D.D. (*Treasury of the Faith Series,* 31.) General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. ix—85. Price, $0.90.

MARIE EUSTELLE HARPAIN. Adapted from the French Work, *Une Amante de Jesus Hostie Marie Eustelle Harpain,* by Abbe Elie Maire (Crowned by the French Academy). By Hersey Wauchope. With Introduction by the Rev. R. H. J. Steuart, S.J. Sands & Co., London and Edinburgh: B. Herder Book Co., St. Louis. 1930. Pp. 94. Price, $0.90 *net.*

De Paenitentia. Tractatus Dogmatico-Historicus. Auctore Paulo Galtier, S.J. Editio recognita et indicibus aucta. Apud Gabriel Beauchesne, Parisiis. 1931. Pp. viii—491.

PHILOSOPHICAL.

Contributo alla Dottrina dell'Arbitrato. Salvatore Satta. (*Pubblicazioni della Università Cattolica del Sacro Cuore.* Serie seconda: Scienze Giuridiche, Vol. XXVIII.) Società Editrice "Vita e Pensiero", Milano. 1931. Pp. 190. Prezzo, 10 *Lire.*

Missa Eucharistica in Emoll. Für Cantus und Vierstimmig, Männerchor mit Begleitung von Orgel oder Orchester. Von Martin G. Dumler, M.M. Opus 27a. W. Sulzbach, Berlin, W.; J. Fischer & Bro., New York. 1930. Pp. 39. Price: Orgelpartitur, $2.00 (*RM.* 8.—); Sängerpartitur, $0.80 (*RM.* 3.—). Vocal score with organ accompaniment. Orchesterpartitur und -Stimmen leihweise vom Komponisten.

Scholastic Metaphysics. By John F. McCormick, S.J., Professor of Philosophy in Marquette University, Milwaukee. Part II: Natural Theology. Loyola Press, Chicago. 1931. Pp. xviii—291. Price, $2.00.

Religions and Philosophies in the United States of America. Compiled by Julius A. Weber. Wetzel Publishing Co., Inc., Los Angeles. 1931. Pp. 333. Price, $2.50.

The Problem of Right Conduct. A Text-Book of Christian Ethics. By Peter Green, M.A., Canon of Manchester. Longmans, Green & Co., London, New York, Toronto. 1931. Pp. xix—296. Price, $2.50.

HISTORICAL.

The Child's Book of Great Popes. By Cecil Kerr. With Illustrations by Doris Pailthorpe. Longmans, Green & Co., London, New York, Toronto. 1931. Pp. iv—124. Price, $1.00.

The Parish Visitors of Mary Immaculate. A Sketch of the Institute. An Authentic History of the Beginning, the Progress, and the Development of the Religious Community, during the First Four Years, from the Feast of the Assumption, 1920—the Official Foundation Day—to the end of 1923, including the Establishment and Dedication of Marycrest Novitiate. Vol. I: 1920-1923. St. Joseph's Convent of the Sacred Heart, New York. 1930. Pp. viii—463. Price, $2.50 *postpaid.*

MISCELLANEOUS.

Bill. By C. C. Martindale, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1931. Pp. 211. Price, $1.90.

Catholic Central-Verein of America. National Federation of German-American Societies. Official Report of the Diamond Jubilee Convention held at Baltimore, Md., 17 to 20 August, 1930. Wanderer Printing Co., St. Paul, Minn. 1930. Pp. 144.

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